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Frater William J. Norris and his charming wife are shown aboard the *SS Marine Phoenix* in San Francisco, just before their departure for Australia. Frater Norris, as a member of the International Lecture Board of A.M.O.R.C., will conduct a campaign of activities "down under" to further acquaint the public at large with the functions of the Rosicrucian Order, A.M.O.R.C. He will likewise serve as counselor to A.M.O.R.C. members in the various cities in which he will lecture.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXV

MAY, 1947

No. 4

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# THE THOUGHT OF THE MONTH

## MISSION TO EUROPE

By THE IMPERATOR

This article is the last of a series written by the Imperator and constituting a report on the current status of the Rosicrucian Order and the Esoteric Societies in Europe. Having recently returned from an air journey to several of the principal countries in Europe, Imperator Ralph M. Lewis comments on the prevailing economic and political conditions there—the results of his observations and experiences.

—ENRON

### PART EIGHT



**T**HE traditional fog of the English Channel was absent. The day was sparklingly clear. We watched for the first signs of the coast of England. It suddenly loomed up and the green fields contrasted sharply with the gray waters of the Channel. The geometric patterns of the little farms were outlined with hedges and trees, of which the clipped orderly appearance was most impressive from our altitude of several thousand feet. Only a few months before, whole air armadas had surged across this coast; some were warriors of England herself and others were her enemies. It seemed but a matter of minutes since we had taken off from the Copenhagen airfield. No longer was this Channel a barrier beyond which lay in security the tight little isle. As our wheels touched the runway, we peered through the windows of the plane and could see the construction of new buildings under way. Whether this was an expansion of the existing airport or whether it was the replacement of damaged buildings, we did not learn.

The ride by bus from the airport, which is several miles from the heart of London, quickly conveys the im-

pression of the grim realities of the war through which England had just recently passed. London is now drab—lacking the spirit which always was so evident. It is shabby from being unpainted, and this heightens its war-scarred appearance. Painting and cleaning the fronts of buildings are the least important problems at hand. Blocks of homes are still laid waste. Here and there are piles of rubble, brick, steel, lumber, and even some of the household possessions can be seen among the ruins—the twisted steel frames of beds and hot-water boilers. There are specters of ruined churches, with just the front façade and gaping holes where once were stained-glass windows. Damaged apartment dwellings remind one of the little cutouts of toy homes, for the front has crumbled away, the result of a bomb blast, showing all the floors of the dwelling. The rooms are blackened with fire; the plaster hangs from the ceilings. In some instances, even the curtains flap eerily against the glassless windows.

The shortage of labor has made it impossible to remove all the rubble from the streets and from the blocks of desolate homes. Much of what has been removed is still piled on barges in the Thames River. There it is thoroughly sifted for salvaging what may



be used in the process of rebuilding. It is conservatively estimated that it will take *ten years* to rebuild London, and many more years to bring back the spirit and atmosphere of the prewar period. Even the great hospitals are a picture of despair. Some have their windows boarded and their surface coverings of plaster and mortar are cracked. England is unable at the present time to produce enough glass to replace the damage of the war. The famous British Museum, one of the greatest in the world, which we had visited at times in the past, had but one gallery open to visitors. At the beginning of the war, many of the great treasures were removed to the countryside for protection and up to the time of our visit had not yet been returned. In this one gallery was a very modest representation of the entire collection of the museum, arranged in chronological order.

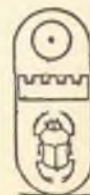
Shortly after my arrival in London, I had the opportunity to drive a jeep through the English countryside. My companion, the owner of the jeep and also an American, informed me that, unless one was familiar with the road, it was quite possible in many places to become lost. Many road signs had been taken down at the outset of the war, when England feared that Nazi paratroopers might land in the interior. To make it difficult for them to find their way, such road signs were removed.

The English pub has always been a kind of economical social center, a place where working people could gather with their neighbors to discuss the affairs of their immediate community and the nation at large. To an extent, the pub in England is like the corner drugstore in the United States, a place of sociability and exchange of views. This practice has been emphasized by the exigencies of the times. Because of the great sacrifices that the people have had to make, it affords one of the few remaining economically possible homely pleasures. I was told that many walk a mile or more to gather at such places on a Sunday afternoon. In fact, on this Sunday I noticed them gathering in jovial crowds outside the pubs which were too small to accommodate them.

### ***British Sacrifices***

The price of food in London was extreme and the quantity of everything was being excessively rationed. I was told that it was quite common for some foreigners, who were to remain but a short time in London and who came from countries of greater abundance, to go from one restaurant to another to satisfy their appetites. The average citizen, however, cannot afford to do so. Though there is a limit to the price a restaurant may charge for a meal, this seems to be avoided in some instances by not serving certain things with the dinner, but requiring one to obtain them separately, thus adding to the cost of the meal without constituting infringement. I was in London during the time of the bread shortage. If we ordered bread, it constituted a course in itself and we had to sacrifice some other course. It was pathetic to see, on the streets of London, peaches of ordinary size being sold from pushcarts at a cost equivalent to thirty-five cents each. People would buy them, with the air of purchasing a luxury, which they truly were, and then would slowly eat the fruit, relishing it. Just a few weeks before I had left California, a land where fruit is exceedingly abundant. This little incident made a deep impression on me.

I was told that the English are allotted but two eggs fortnightly. The eggs which were served to us in restaurants were obviously of the powdered variety. Britain has been renowned for its delectable and lavish breakfasts, of which the English used to boast with pride. To say that breakfasts are now modest would be understating the fact. One mother told me, in the course of a conversation, how deeply it touched her when her own children were forced to steal, from their family pantry, food which was being conserved to conform to their ration requirements. The children had to get up from the table unsatisfied and then go back to the pantry to partake of food that was being kept for future meals. This has left the English people without their usual vitality and stamina. As one man put it so aptly, "We are so tired and so hungry. We never have quite enough."



Even matches were scarce. On one occasion at a dinner, one of our party was advised not to blow out the match before she had turned about and offered to loan the still burning match to others. Necessity had done away with the superstition that it is unlucky for three persons to use the same lighted match. Tea was plentiful and it was kept so. It was stated that it is a very necessary stimulant, especially when there is lack of food. Restrictions, as to what the people can do and buy and how they must conduct their business, imposed tremendous sacrifices, which made life drab and miserable for the average individual. The Englishman is determined and is willing to sacrifice, but there does seem to be a limit to human endurance and the morale was low. The postwar world gave no evidence of all that was claimed for it during the war. In many respects, except for the actual combat and bombing, conditions, we were told, were worse than the year before.

Many young people, if given the opportunity and allowed to depart, would make a wholesale exodus from England to the colonies or elsewhere. We were informed that they, not being steeped in the traditions of their forbears and seeing no hope in the immediate future, had made thousands of applications for entering Australia and Canada, which were on file. Transportation is not available and these dominions and colonies have not the facilities to immediately absorb these thousands of young people.

One English lady said to me: "Try and impress it upon the Americans and others of North America, who have so generously sent clothes, not to limit the clothes to those for adults and for the old. We need more clothes for children and for young people, for they are the active ones." The purchase tax is terrific in England. On many items it is *one hundred per cent*. Automobiles, cameras, and other things quite common to the American are completely outside the reach of the average English man or woman. Eighty per cent of England's manufactures are held for export, with the hope that she might build up her credit in foreign lands and purchase the raw material she needs to bolster her foreign trade.

This she must *recapture* if she is to remain a world power. Consequently, the average citizen, even if he can afford the excessive tax, must see the things he is making or producing going elsewhere and cannot enjoy or hope to enjoy them for some time.

#### **AMORC Anglo-American Unity**

By prearrangement, Frater Raymund Andrea, Grand Master of Great Britain, and his gracious wife met with us in London. Frater Andrea and I conferred for several hours with respect to the future of the Rosicrucian Order in England and a momentous decision was reached. Since the people of Great Britain and of North America are of the same language and ideals, it was felt that the two jurisdictions should be closely co-ordinated. The peoples of the world everywhere were seeking some common ground so that they might become united, so that their differences of custom might be set aside and they could work as human beings with a common end in life. It seemed appropriate, therefore, that the Rosicrucian Order should put into effect and exemplify this ideal. For some time during the war, when England was being subjected to continuous attacks and was desperately short of materials, the A.M.O.R.C. of America was extending full privileges of membership to the British members. Monographs were being sent to them directly from America and every service of study which the American jurisdiction provides. Upon this occasion, it was decided that the home sanctum membership of the British members should be directed by the American jurisdiction, the study materials to be disseminated from America to England. The British jurisdiction, under the capable direction of Grand Master Raymund Andrea, should supervise the formation of lodges and chapters throughout Great Britain. It was an historical decision that these two jurisdictions should *work in unity*. We are pleased to announce that this agreement has since been put into effect.

Frater Raymund Andrea gave physical evidence of the ordeal through which he had passed during the war. The city of Bristol, where he resides, was on many occasions a target for the Nazi air fleets. The center of the city,



its business section, was completely destroyed and as yet not rebuilt. He looked strained and tired and yet his spirit was high and resolute.

### ***The British Outlook***

Politically, England is going through a period of great uncertainty. The socialistic regime is facing a crisis. Conditions, as we have stated, are in many respects worse than during the war. In all probability, any political party, which was to assume the postwar problems and chaos, would have made no greater progress than this party. On the other hand, there are many in England who feel that the Socialists have failed in their endeavor; yet there is a reluctance to return to the old political order. The opponents of socialism point out that extreme nationalization of industry, of the coal mines, steel, and other essential enterprises, robs the individual of initiative and gives him no future except that of becoming, as he puts it, a public employee. Others hold that it is a guarantee against a monopolistic capitalism and the degeneracy of England. Almost all people agree, however, that the only freedom which they are enjoying today is a freedom of thought, freedom to entertain an inquiry into their own nature and being and the purposes of life itself; and that from this will possibly come new ideals and a higher and more peaceful social order. They are of the opinion, therefore, that this is a most crucial time for the Rosicrucian message to be put forth, especially when so many are in despair.

It is apparent to anyone who has been in England for several years, that the traditions are slowly giving way. There is not the reluctance that one would expect on the part of the average citizen to admit that the Empire must be given up. In discussing this with some young men, who may or may not be representative of the populace, the attitude was expressed something like this: "Why be shackled with India? To hold an Empire together today is a very costly project. Our enemies are too close to the fringes. Our life line would have to be too long. An Empire becomes more costly than profitable."

They say that the Tories, who seek to maintain the Empire and oppose its

dissolution, speak of saving face, but these young men point out—and it is merely their opinion that we are giving—that the Tories often represent wealthy imperialists who have tremendous investments within the Empire in great industrial plants and are certain to lose large sums by the dissolution of the Empire. It is really a question of wealth rather than prestige with them.

The Palestine question is, of course, one of most serious consequence to England. If it were not for the fact that it borders her Mediterranean life line and her oil lines from Iraq, she would be anxious to dispense with her mandate, especially under the prevailing economic yoke. The average Britisher feels, and not without justification, that the United States does not understand Britain's position in the Near East. He holds that we do not fully realize the unity of the Arabs throughout the whole Near East or we would not urge, without qualification, the Open Door for Palestine. They point out that the United States has evidenced no inclination to assist England financially with the burden of Palestine or in the actual policing of it and yet America advocates a situation which England cannot satisfactorily meet. The Britisher points out that England, for centuries, has been the friend of the Jew and not his oppressor, and that England has, in fact, often been the sanctuary of the Jew. He feels that the Jewish terrorism, as he puts it, in Palestine may cause general anti-Semitism to arise in England proper. This would be very unfortunate, because, according to him, they have few national friends. These are opinions we merely pass on to you. They do not necessarily reflect our judgment or our conclusions. They are an opportunity for you to know the feelings and beliefs of the average Britisher.

We could not help but sense the precarious position in which England finds herself today. It was with a feeling of satisfaction and escape, as well, that we visited and filmed Gray's Inn in London. It took our minds off the hard realities of living with which the British citizen was having to struggle every day. Gray's Inn is renowned for being

(Continued on Page 140)





## Raphael's Great Secret

By DR. JEAN MALLINGER, F.R.C.

This article reveals for the first time in the English language, the great esoteric lesson concealed in the famous fresco, *The School of Athens*, by the celebrated artist and initiate, Raphael. The author, Jean Mallinger, is Chancellor of the F.U.D.O.S.I., the federation of authentic, arcane, esoteric orders of the world. He prepared this article in French from information in the archives of the F.U.D.O.S.I. in Belgium. From there it was transmitted to the Secretary of AMORC in Paris, and translated into English for publication in the *Rosicrucian Digest*. For a full appreciation of the unusual disclosures in the text of the article, the reader is asked to refer to the reproduction of Raphael's painting, which appears in this issue.

—Editor



THE lover of art who has the privilege of visiting the Vatican Palace in Rome, where so many wonderful artistic works are spread before his eyes, cannot help feeling a peculiar inner emotion when he enters the Room of the Signature (*Camera della Segnatura di Grazia*), erected by Pope Nicholas V, and which was decorated by Raphael, from 1508-1511.

The lover of art experiences not only a reverent admiration surging within him for these magnificent masterpieces, but, in addition, some of the paintings have a strange, inexplicable effect upon him. The soul of the viewer perceives in them the spiritual vibrations of the artist—a subtle message often difficult to interpret.

But, in this room there is also something else that impresses our mind and arouses our emotion. After we have admired the vault where theology, poetry, justice, and philosophy are represented, and the wall where the memorable fresco, *The Controversy of the Blessed Sacrament*, is painted, if we but turn a little, we are face

with the mysterious fresco, *The School of Athens*, which, for the Mystical Initiate, is the confession of Raphael's great secret.

It is in this imperishable work that for the first time, the great artist, who, unfortunately, was to die soon (on Good Friday in 1520, when he was but thirty-seven years old), opened his soul to the visitors who were susceptible of understanding the secret language of symbols. In the picture of this imposing Assembly of the great philosophers of Ancient Greece, the initiates have been able to discover something more than the mere glorification of their science, something besides the exaltation of the Greek spirituality.

By the precise, unequivocal language of *signs* and *motions* of the hands, by the profound and judicious selection of symbols and allegories, by the order of arrangement of the personages, the hidden intention in the minor details, Raphael thus unveiled to us his *great secret*.

In this city of Rome, which was at one and the same time Christian, mystical, and chivalrous, and on the other hand, thoroughly infused with humanism and classical culture, Raphael gave

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unquestionable proof that he was a *true initiate*.

The number of initiates being very limited in the mass of humanity, only very few have perceived the signs and have answered to their call.

But the Pythagorean initiates at once felt a profound and keen pleasure when reading this hidden book of the Master, and when acknowledging his fraternal confession of affiliation.

When the profane, the uninitiated, looks at *The School of Athens*, he contemplates an immense room where the most eminent personalities of Ancient Wisdom are presented side by side, as if they had all been contemporaries.

He will easily recognize some famous philosophers. In the center of the picture, the "divine" Plato holds in his left hand his interesting Pythagorean treatise called *The Timeus*. He is pointing with his right hand toward Heaven, the seat of Eternal Thoughts and the dwelling of Immortals. Near him, Aristotle, holding in his hand, close to his knee, his Ethical course of lectures entitled, *Ethical Principles at Nicomachus*, calls back our thoughts to the material world by holding his right arm horizontally, thus pointing out the essential importance of human experience on sensible things. Sitting on the steps, in front of them, the famous Diogenes, the Cynic, half-dressed, reads with a contemptuous expression a writing which he is preparing to refute by some of the ferocious repartee by which he is so well known. The celebrated Socrates, clad in a green garment, is also easy to recognize, standing on Plato's left side, with his back to him, giving a demonstration of his theories.

We may see that the artist painted Socrates as he really was in Athens: he is stout, the fore part of his head is bald and his snubby nose is not very pretty to look at. Among his listeners is a young man in soldier's uniform, who looks like Alcibiades; every one knows the beautiful eulogy he made of Socrates in Plato's *Symposium*.

Lower down, on the left side, is the group of mathematicians, physicists, musicians, and psychologists. Among them it is easy to recognize the great Pythagoras. He is seated on the left and is writing notes in a book; a man

from the East is peering down toward the book, trying to read it, probably Nicomachus of Gerasa, the mathematician; near him, and standing, is a handsome youth in a white robe representing Lysis, the amanuensis and favorite disciple of the Master of Samos; Francesco Maria della Rovere posed for this character. Behind Lysis is an old man, kneeling and making notes; it is Philolaus of Crotona, of whom Plato bought the works. Standing with the left foot resting on a marble block, "carved and polished," Archytas of Tarentum holds in his hand the secret book of mystical teachings, the cover of which bears four seals. Finally, lost in meditation, leaning his elbows on a marble table, the celebrated Empedocles writes his *Katharmoi*.

On the right side of the picture, we may see, towards the upper part, clad in red attire, Pyrrho, the Skeptic, who shows, with his pointed finger, the earth—kingdom of matter. Lower in the picture, several geometricians and astronomers are busy at their work: we see Archimedes (for him sat Bramante) expounding a geometrical theorem to several disciples; Zoroaster, standing, holds in his hand a celestial sphere, while Ptolemy, whose head erroneously wears the royal crown (because he must be distinguished from the kings of this dynasty), upholds an earthly globe. Zoroaster's features remind us of Cardinal Bembo.

What the uninitiated art critics have also discovered is that, in this wonderful fresco, Raphael did not hesitate to *paint himself*. He can be seen at the extreme right side, clad in a white cloak, near his friend, Sodoma, who wears a dark-red cloak.

Such are, more or less, the principal marks which the genuine historical science has been able to find in this famous picture. But of all *the rest*, of the *essential part*, it has discovered nothing, and it behooves initiates to reveal it.

∴ ∴ ∴

We have, for the first time, received authorization to *partly* reveal Raphael's wonderful secret.

In his work, there is a *quadruple revelation*: (1) that of the association



of the young painter with the Order of Pythagoras; (2) that of the principle of Traditional Initiation; (3) that of the intention of calling back to mind the greatest secrets of the Egypto-Hellenic Tradition; (4) that of recalling to our mind the principal signs of recognition of the traditional initiatic orders.

Now, let us approach this instructive and wealthy reaping of hidden flowers.

### **Was Raphael a Pythagorean?**

He has demonstrated it quite obviously. He begins by painting his own self in the fresco, so that there be no doubt about the reality of his membership in the initiatic order. Instead of painting himself with the gorgeous attire of his time, he shows himself modestly and simply clothed with the white cloak, the compulsory ritualistic garment of the Order in all parts of the world where it flourished and where it is still flourishing.

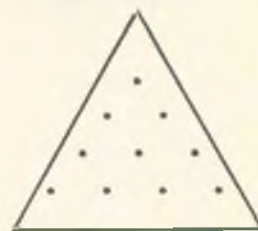
We shall not be surprised that he was an initiate when we learn that he had given hospitality in his home to an old Pythagorean philosopher, whom he had selected as his teacher: Fabius Calvo, of Ravenna, of whom he was at one and the same time, the generous host, the earnest disciple, and the faithful friend. As a further proof of his infinite gratitude to his old initiator, the young artist did not hesitate to immortalize his features in the very center of the picture. If we look closely at the beautiful head of Plato, we shall know that it is, in fact, the noble, handsome, imposing and inspired face of kind Fabius Calvo of Ravenna—archaeologist, physician, philologist, and spiritual father of Raphael. It must be added that the initiator survived his favorite pupil; seven years after Raphael's death, he perished, a martyr, under the attacks of the Spanish soldiery who pillaged Rome in 1527.

On the other hand, in order to establish irrefutably his perfect knowledge of the secrets of the Order of Pythagoras, Raphael filled the picture with the *private symbols of the Order*.

It is a fact that the Order included four degrees of graduated studies. These four steps of knowledge are clearly pointed out by the four marble steps

which lead to Plato; they are also symbolized by the four successive vaults, which, from the background of the fresco, up to its foreground, follow each other without being alike. The farthest one, in the simple form of a triumphal arch, has neither decoration nor symbol, for the initiate who begins the philosophical studies is, as yet, uncultured, and must fill his mind with useful knowledge. The second vault bears two columns in its higher part which remind us of the Traditional Binary of all sects. The third one shows the two principal Olympian divinities: on the left side, the God of the Sun, of Arts, of Light, of Poetry, of Love—Apollo; on the right side, the helmeted Minerva-Athene, goddess of wisdom and logic. Finally, under the fourth vault are the great personages of the ancient world, and this vault bears a drawing which amplifies the famous initiatic swastika.

It is also a fact that Pythagoreanism involved a secret symbol: the sacred *Tetraktys*, the Decade, "principle and root of Eternal Nature," sayeth the



Golden Verses. This essential symbol of Pythagoreanism is clearly represented in the fresco, but, being a secret symbol, it is cleverly concealed. We will not see it at once; but if we look carefully, we will see the *Holy Tetraktys* depicted on the lower part of a black board placed at the feet of Pythagoras, under the form of ten dots in a triangle and—this is a precious detail—the effect of this arrangement is to transform the drawing of a U-tube into the famous character *Y*, which is another symbol belonging to the essential secrets of the Order. On the other hand, the square, which is the exoteric symbol of the Order, is clearly represented on the floor of the Temple of Wisdom.

(Continued on Page 138)





## The Chemistry of Life

By RALPH WHITESIDE KERR, F.R.C.



ALEXANDER GRAHAM BELL once said, "Don't keep forever on the public road. Leave the beaten track occasionally and dive into the woods. You will be certain to find something that you have never seen before, and before you know it you will have something worth thinking about to occupy your mind. All really big discoveries are the result of thought."

White magic never partakes of the nature of vaudeville chicanery or cheap momentary entertainment. It is never trickery. In its simplest definition, white magic is the demonstration of natural and spiritual laws, which we call *Cosmic laws*. Potentially, each of us can use it. Actually, only a few people have developed sufficient understanding of the operation of the Cosmic laws to be able to control and direct their manifestation.

Each molecule of matter is made up of a positively charged atom or group of atoms combined with an equivalent group carrying a negative charge. If the molecules are all arranged or oriented so that their positive charges all point in the same direction and their negative charges point in the opposite direction—in other words, so that each molecule has a positive pole and a negative pole—then the material will exhibit the phenomenon of polarity and become a potential magnet. Magnetic lines of force will travel from the positive pole to the negative pole,

outside the material, forming the characteristic magnetic field of force.

### *Man and Radioactivity*

The human body is composed of a vast number of chemical compounds. Therefore, it is no exception to the rule of electromagnetic polarity. The body may be considered as a potential magnet, and the magnetic field of force is its physical aura; in other ways also, the body exhibits magnetic similarity.

A bar magnet or a horseshoe magnet has the power of organization of added materials. Other iron bars, needles, and so forth, are made into magnets by contact. The human body also has the power of organization of added materials. For example, food is organized in the body by chemical and physical changes, and growth results. The motivating power which actuates and continues the development of harmonious relationship is not a matter of control, but of direction.

We know that the atom is composed of a positively charged nucleus and that around this nucleus the negatively charged electrons revolve, each in its particular orbit. The structure and operation of the atom have been compared often to our solar system with the sun as the positively charged nucleus, and the planets as the negatively charged electrons.

Chemistry informs us that the nucleus of the atom determines the character of the element. May we compare man to an atom? May we think of the evolution of the soul-personality of man



as akin to the phenomena of radioactivity?

The philosopher Heraclitus said that because of evolution and devolution, "Matter is always becoming." As radium becomes, three emanations are noticeable. The Alpha particles are the nuclei of helium atoms with the two electrons gone. The Beta rays are electrons, or negative electrical entities. The Gamma rays are electromagnetic in nature. Albert Einstein, the proponent of relativity, in 1905 named these Gamma rays, *photons*. He proposed an equation that showed how energy is transferred from these photons or quanta of light energy to the electrons to produce the photoelectric phenomena. For this work he received the Nobel Award in physics in 1921.

Not only radium, but thorium, uranium, plutonium, and other elements exhibit natural radioactivity under ordinary conditions. It is not unthinkable that *all* matter has this property of emanation in the slow process of Nature's becoming.

If we compare the soul-personality of man to the nucleus of the atom, may we not go a step farther and consider man's body and his environmental objective influences as comparable to the electrons surrounding the nucleus?

### **Life Processes**

In the chemistry of life, from the objective viewpoint, the various life processes are ionizations of the chemical compounds in protoplasm, in accordance with the law of polarity. In physics, we study the structural relationships of matter and the forces which cause these relationships. Chemistry is the study of the basic, functional causes that determine the physical manifestations of these forces.

Life is both subjective and objective. The chemistry of life, therefore, must include not only the study of the biochemical actuality which is the objective cause of the ionization of the chemical compounds in protoplasm, but also a consideration of the subjective reality which is the Cosmic cause of all objective phenomena.

On page 26 of the book entitled, *A Suggestive Inquiry Into the Hermetic*

*Mystery*,\* by Mrs. M. A. Atwood, the following paragraph appears: "Hermeticism, or its synonym, **ALCHEMY**, was, in its primary intention and office, the exact science of the regeneration of the human soul from its present sense-immersed state into the perfection and nobility of that divine condition in which it was originally created." The same author goes on to state, "Secondarily and incidentally . . . it carried with it a knowledge of the way in which the life-essence of things belonging to the sub-human kingdoms—the metallic genera in particular—can, correspondingly, be intensified and raised to a nobler form than that in which it exists in its present natural state."

If the nuclei of the atoms that combine to form the complex molecules of protoplasm in the biochemical actuality of organic life determine the nature and actions of the body, it is reasonable to assume that the Cosmic Nucleus of individual existence, the God Within, determines the nature and relationships of life in its duality. May we substitute for the word *Chemistry*, in this connection, the older word *Alchemy* in its original and true meaning?

For the moment, let us look at this thing called *life*. Whence did it come? What is it? Turn to the Christian Bible. The first sentence in the Book of Genesis starts, "In the beginning God . . ." Everything in the Universe was conceived in the Cosmic Mind. From the idea pattern, the Word was sent forth, and Creation began according to Cosmic law.

Regardless of its degree of evolution, life is not merely a matter of simple mechanics and nothing more. Life is not just a complicated association of chemical compounds made up of fourteen elements. True, the mass structure of the human body is composed of chemical compounds of hydrogen, carbon, oxygen, nitrogen, sulphur, iron, magnesium, phosphorus, calcium, potassium, fluorine, chlorine, sodium, and silicon.

Yet, if it were possible for material scientists to assemble and organize the

\*Published (1920) by William Tait, 87 Marlborough Park North—Belfast.



various chemical compounds, each in proper proportions and physical arrangements, to simulate exactly the minutest cell structure and tissues to produce a perfect replica of the body, it would still be just a counterfeit thing—a copy. It would not have life.

Later in the Bible story of the Creation of the Earth, we find these words: "And God said, LET US MAKE MAN IN OUR OWN IMAGE . . . And God breathed into his nostrils the breath of life, and man became a living soul." We, as human men and women, are souls, and we each have a body—the Duality of existence. Physiological chemistry is a study of objective actuality. The chemistry of life goes beyond that, into the realm of transcendental alchemy.

Modern scientists, biologists, physiologists, chemists, physicians, who study the human organism in health and disease, are realizing more and more that the glandular system of the body is of paramount importance in the direction of physiological activities. Years ago, the physiology textbooks recognized to only a certain extent the contribution which some of the larger glands make to life economy. The liver, kidneys, pancreas, and the reproductive glands, and to a certain degree the thyroid were partially credited with some of the important work which they do. But the pituitary, pineal, adrenal, and others of the endocrines or ductless glands were either dismissed in these textbooks as "vestigial organs," once perhaps useful in our early ancestors but now having no known function, or else the statement was made that "the function of these small bodies is not well understood."

### ***The Dual Function of Glands***

Time passes and knowledge increases. Today, our medical colleges require the study of endocrinology as an integral part of the preparation of a physician for his work. Endocrinology is a study of the anatomy, function, and operation of the once slighted endocrine or ductless glands. Continual research is adding to our knowledge of their important contribution to health and fullness of life.

The investigators who interest themselves in research of this kind are not content to travel the main highways where traffic directions are plainly marked. They leave the beaten path and dive into the woods, with their eyes open and all their senses alert to delve into the unknown. They explore the wilderness of undiscovered country, with purposeful curiosity.

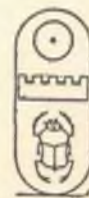
The pineal gland, according to the mystics, is a bridge between the higher planes of consciousness and the physical expression of the individual. According to tradition, it is the remnant of the third eye which earliest man is supposed to have possessed. The philosopher Descartes claimed that it was the seat of the Soul.

Chemically and physiologically, in conjunction with other glands, the pineal controls skin pigmentation, sex development, the reaction of the body to light rays, and undoubtedly the growth and development of the brain, and intellectual attainment.

The pituitary gland is sometimes called the somatic brain because it appears to be the director of subconscious action and of the sympathetic nervous system. It probably is the most important of the ductless glands in the development of the individual body. Through its mysterious chemical action, which may be called *Divine* alchemy, there is an intimate intermingling of the vital nerve control. The pituitary is recognized as the gland of sustained effort. No other gland or combination can substitute for the pituitary.

The thyroid gland is essential for growth, energy, and development or evolution. Normal thyroid activity enables an individual to throw off infections or poisons easily and rapidly. When the thyroid is active, life holds greater joy. It is necessary for the development of psychic powers and higher consciousness. The thyroid forms most of the iron, iodine, phosphorus, and arsenic needed by the body. The alchemy of the thyroid and the pituitary seems to constitute the balancing power or stabilization of the physical, mental, and emotional life.

The secretion of the adrenal glands is very often described by endocrinolo-



gists as the enzyme of enzymes. It furnishes the base for the enzymes of the digestive juices—ptyalin of saliva, pepsin of the gastric juice, pancreatin, and other intestinal ferments which function in digestion.

The adrenal secretions also energize muscular activity, particularly that of the circulatory and digestive systems. The emotions—fear, rage, excitement, or pain produce increased adrenal activity, with resultant tenseness. Excessive selfishness, terror, hate, jealousy, and demoralizing superstition will bring about such excessive gland activity that the adrenals will be overexerted and exhausted. This results in rendering the body easily susceptible to wasting diseases such as cancer, tuberculosis, and others. Under prolonged or sudden great emotional or physical strain, the endocrine system stops functioning, the “tensing fluid” ceases to flow and muscular action slows. Heart action weakens. Circulatory muscles relax. The brain is undernourished, with resulting unconsciousness. In extreme cases, “shock” may cause death.

Investigators have much yet to learn about the thymus gland. It probably is the gland that governs child-growth, and is the inhibitor of excessive sex impulse. If the thymus persists after puberty, homosexuality may result. Ancient mystics believed this gland attracted the silver cord of the soul that enters the body of the newborn child with the first breath.

Four very tiny parathyroid glands, located near the thyroid, apparently determine the calcium or lime metabolism in the system, and also tone down the excitability of the nervous system.

The spleen plays a very important part in preventing autointoxication

from poisonous wastes in the blood stream. It is believed by some authorities that it also has something to do with the production of red blood corpuscles.

### ***Divine Alchemy***

In the duality of Soul and Body, the chemistry of life must involve an understanding of the functional causes that determine the manifestation of bodily activity, and also the Divine alchemy which produces and directs the energy that adds life to the collection of chemical compounds of which the physical body is composed.

With these thoughts in mind, the question naturally arises, Why are we here? The answer may be acquired by means of Cosmic Attunement.

*Why was I born? To grow? To live?  
To strive?*

*To meet a new reaction every day?  
To profit by mistakes? To be alive  
To help unfortunates along the way?  
Though sadness be my lot, or joy, or  
pain,*

*Though friends prove false and ene-  
mies increase,  
Though ugliness and greed may seem  
to gain  
Ascendancy, I know their power  
must cease.*

*Let me but live, through every pass-  
ing day  
With faith and hope and love direct-  
ing me;  
Then selfishness and pride will lose  
their sway,  
And Peace Profound will reign eter-  
nally.*

*I'll be glad I've lived should I but  
help one friend  
To gain attunement ere the journey's  
end.*

***The  
Rosicrucian  
Digest  
May  
1947***

### **1947 ROSE-CROIX UNIVERSITY TERM**

Plans for the 1947 term of the Rose-Croix University are now nearing completion. Many interesting activities are planned for each student who will be a part of the student body this year. This is your last opportunity to arrange for registration for the 1947 term that begins June 16 and continues for a period of three weeks. You will enjoy this period of relaxation and study. Make your plans to include the University and the Grand Lodge Convention, July 6 to 9, which follows the University. For further information write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, Calif.





## SANCTUM MUSINGS

### HAPPINESS IN LIVING

By THOR KIIMALEHTO, Sovereign Grand Master

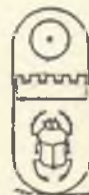


THE Declaration of Independence informs us that the pursuit of happiness is one of the inalienable rights of man. It would be wonderful if there were a formula for capturing that elusive prize. Some of our members who have entered the Rosicrucian Order through the pathways of the various kinds of mental sciences are under the impression that every difficulty can be overcome through an affirmation, a prayer, or a Psalm. Would that it were true! If there were any such formula, enabling the problems of life to be so easily solved, each one of us would hasten to use it. I hope no one thinks because we are officers of the Rosicrucian Order and devoting our lives to disperse the Truth that our lives have been magically cleared of problems. In my personal life there are problems that no outsider knows of and which no formula will solve. I must conquer them or adjust myself to them, as would any other human being. I must learn to be content, either with them or in spite of them. Some of you, no doubt, are wondering what is the good of being a member, if one of the results of your studies will not be the solution of all your personal problems. It is true that it will assist you in combating un-

pleasant conditions and clarifying the causes thereof, but the actual work of conquering still remains with each individual.

I am going to be just as direct, as personal, and practical as I can. I am going to analyze the problems of one of our members in the light of our teachings. This procedure will be more helpful than beautiful poetic quotations about happiness and contentment. I shall tell you the story of Soror Mary Jane. Since that is not her real name and she does not live in this city, she will not mind our focusing the spotlight on her. She was a young high school teacher when she first became interested in "Truth." Someone handed her *The Master Key*. What immediately fascinated her was the short cut to happiness and achievement described in that book. Only three steps were necessary: visualization, affirmation, and complete confidence in the materialization. Since she was very much dissatisfied with the men she knew, she thought that she would use the method for attracting a more congenial type of personality.

She was a woman who wanted to do things thoroughly and efficiently. Previously she had studied very carefully the characters and temperaments of the men whom she met. Now, as a student of Truth, she left everything to God.



She did not think it necessary to use her reason any more. The result was that two years after employing this method, a young man entered her life who seemed perfectly suitable from the viewpoint of education, culture, and profession. By this time Mary Jane was hypnotized into the belief that God was guiding every step of her way, and she no longer considered it necessary to study this young man carefully, so when Bob suggested that they might just as well get married and spend the summer vacation together, she consented. Mary Jane and Bob first became acquainted with each other on the honeymoon, and our poor Mary Jane realized with a sinking heart that she had made the mistake of her life. They were diametrically opposed physically, temperamentally, and in their outlook upon life. They were ashamed to admit the truth to each other. She refused to admit the truth to herself. She vowed that she would never permit even her mother to guess at the true state of affairs. She would try to make the best of an unsatisfactory union. She and Bob both belonged to a social circle that regarded separation or divorce with horror.

She still did not think that anything was wrong with her affirmations and prayers. She thought that perhaps something was wrong with the way she applied them. So she began all over again to use her affirmations, prayers, and Psalms to bring peace and harmony into her life, to make her husband a real companion and friend, and to bless their home with a child. Not long after, Bob lost his position, and Mary Jane hoped that his need of her would bring them closer together, but the only result was prolonged attacks of depression. It was at that time that Mary Jane entered the Rosicrucian Order, and she petitioned the Cosmic to help her husband find a position. She not only continued her prayers, affirmations, and Psalms, but increased their number. She argued no more. She asserted herself no more. She made no effort to present her point of view. She left everything to God. She repeated *ad infinitum*: "God in me solves every difficulty. God's perfect harmony manifests in every aspect of my life. God

guides me every step of the way." With so many prayers and affirmations to say every day there was no time to read a newspaper, magazine, or book. She starved her mind to the point where one bit of intellectual nourishment was her weekly lesson from AMORC, which she was in no condition to understand.

### ***Facing the Issue***

After eleven years of Truth, nine years of marriage, and seven years in the Rosicrucian Order, she had to make the following admissions: (1) Prayers, affirmations, and Psalms *alone* solve no problems; (2) incompatibility of temperament cannot be erased by affirmations; (3) the problems in the lives of other people cannot be removed by a mere word; (4) self-assertion is necessary in many situations in life.

In her personal life Mary Jane had to admit that her husband had not changed in the course of years, and that her mother and sisters were not in any way in better health or any happier. She came to the conclusion that her predicament was of her own making. She had not asserted herself from the very start to take the course that common sense indicated. She should not have been influenced by the hide-bound attitude of an orthodox family toward divorce, and she should have left her husband immediately after the honeymoon. She could then have returned to her old life to find happiness and forgetfulness in her school and studies. Separation, too, might have resulted in a better adjustment between her husband and herself.

She had to realize that she had to give up being so deeply concerned about the welfare of her mother and sisters. If her sister was neurotic she had to learn to extricate herself from the morass. If her mother suffered from heart attacks because of worry over this sister, her mother would have to learn to control her own emotions. Each was a separate personality. Each one had her own lessons to learn in life. Each one had to develop in her own way. Because she had given them a large share of her earnings every month her husband had begun quarreling with her and suggesting that she stay home and keep well. So she cut



down on the allowance she had given them and spent a little more money on her home, her husband, and herself. She took a more pleasant apartment and, for the first time in all those years, engaged a full-time maid.

She stopped all her prayers, affirmations, and Psalms. She had to learn that she lived on this earth and must view conditions in the light of that life; that each individual has his or her own life to lead and that she had no right or ability to change her husband, mother, or sisters. She had herself selected the life she was leading, and she was the only one who could in any way change it. She found as a result that she had time once more to read newspapers, magazines, and books. She resumed her studies in the university. Finally, she made up her mind to accept her husband just as he was, and made no further effort to improve him, or raise his standard in life, or change his point of view.

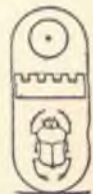
She will not say that she has achieved perfect happiness, but she does admit that she is far more content than she has been in years, and she feels that she is on the road to becoming a happy and radiant personality through a reasonable understanding of life. She has learned to accept life as it is, and people as they are. She counts her blessings. She is glad that she is alive and well, that she has a position and is financially independent, that she still is young, that she can study, and that she has a charming home where all are welcome. She has learned that happiness is found within oneself, that it is not bound up with any one person or thing. She had thought that she could never be happy if her husband did not share her interests. Then she looked at the great characters of history and saw that Socrates was happy although his wife Xantippe was no companion. Goethe's wife was only "a maid of the people." Abraham Lincoln did not have a happy married life. If these people could do a great work in the world and be happy without a perfect marriage, why should she expect more from life? By dropping her dreams, she released both her husband and herself from a terrific strain. She has cultivated her own circle of friends

with whom she now is finding great happiness and contentment. She thought that she could never be happy without a child of her own. She has come to the conclusion that every child is a child of God, to be loved and cared for, and it need not be a child of her own. She thought that she could never be happy unless her mother and sisters were happy. She has learned that they must find their own salvation in their own way. One cannot live another person's life. One cannot interfere in another's Karma. She had thought she could never be happy if she had to give up the school where she had found herself professionally, but she discovered the job of enriching experience as well as the job of expression.

Through sheer experience she had attained the Rosicrucian conception of happiness. We can summarize it as follows: (1) You must know yourself, your temperament, your virtues, your talents, your weaknesses, and your type of personality. (2) You must know your true goal in life, and strive for it. The psychologist tells us that we each carry within ourselves a secret dream image which we unconsciously seek to fulfill in life. (3) Problems and difficulties must be squarely faced and intelligently handled. (4) Look at your life from a larger viewpoint—the Cosmic viewpoint. Count your blessings in appreciation and gratitude. (5) Make no quixotic attempts to solve the problems of the whole world, or of all your friends. They are God's children, just as you are God's child. Their problems are helping them to grow, just as your problems have helped you to grow. (6) There is tremendous satisfaction in realizing, as the years march on, that you have matured, that you have changed for the better in many ways, that your point of view is saner, your sympathies are wider, your knowledge is surer, and your usefulness greater.

### ***Your Philosophy***

A Greek adage says: "Life is a gift of nature, but beautiful living is a gift of wisdom." In short, there is joy in gaining wisdom. You speak with authority because you speak from experience.



Your personality becomes attractive and winning, because experience gives you sympathy, understanding, and tact. This is happiness, if you are a Rosicrucian. If this formulation of happiness does not appeal to you, you are not yet ready for the Rosicrucian philosophy of life. You are not ready to ascend the path. You are still a child of the world and you must learn that any other conception of happiness will lead you to disillusionment, disappointment, and grief. If you make money your idol, you will find that

you are sacrificing the true joys of life. If you make your worldly achievement your goal, you will find that you have plucked the apples of Sodom—there are dust and ashes within. If you make your happiness dependent on another human being, you will find only disappointments. If you are able to take life as the opportunity to grow and gain experiences and to be of service to your fellow men, then you have attained maturity and are ready to proceed on the Path and can assimilate the teachings of our Order.

## RAPHAEL'S GREAT SECRET

(Continued from Page 130)

### ***The Distinguishing Features of Initiation and the Signs of Recognition***

This most valuable fresco is something more than a mere assembling of philosophers. Raphael wanted to point out clearly traditional initiation. On the left side of the picture, we distinctly see the figure of a young neophyte who is introduced to his masters. He is "*neither naked nor clothed*," that is, exactly as a postulant must be; he holds in his hand his *philosophical testament*, where he has inscribed the story of his life, an avowal of what he is, in his inner self; his two sponsors protect him, accompany him and introduce him; one of them holds out his arm and seems to be proclaiming: "Here is the candidate." And, in order that there be no doubt about this meaning, Raphael shows, directly under the neophyte, the most precise symbol of initiation: an ancient priest, laurel-crowned, reading the formula of admission in a big liturgical book; and the new birth of the candidate is clearly depicted by the young child whom an old man holds in his arms and presents to him. Such is indeed the immediate fruit of initiation: it is a new life; the neophyte is born to a new conception of the world, to a spiritualized existence.

Now, and this time to prove unquestionably that he knows all the secret signs through which initiates of all times may know each other, regardless of profane presence, Raphael has painted his various personages, making

such definite and accurate *signs with the hand* that they are at once recognized by *those who know them* and to whom they have been given according to the traditional rule, "from master to disciple." Here, unfortunately, we are bound by traditional secrecy and we cannot reveal them, for we would then betray the initiatic law of silence; but Martinists, Hermetists, and Rose+Croix will recognize immediately and without effort, ten unambiguous signs belonging to the historical secrets of these Brotherhoods. No profane (the uninitiated) can surmise or see them, and consequently the meaning of the picture is concealed to him.

### ***The Egypto-Hellenic Tradition***

It is certainly here that the genius of Raphael accumulated a unique summary of the greatest part of the traditional initiatic teachings. As an example, we may quote *the Binary*.

The world is ruled by two contrary and opposite powers. These two polarities are represented in the daily life by the two sexes, the two poles of a magnet, attraction and repulsion, life and death, joy and sorrow, day and night, good and evil. The Ancients reminded us of the Cosmic existence of these two currents, by the Yang-Ying (China), or by the two columns of the Temples (Essenian Temples), or the two dado-phorus (Mithraic cult); also by the Sun and the Moon, the two towers of cathedrals, or the two Pylons of the Egyptian Temples.



Following closely the lessons received at the moment of his initiation, Raphael shows the existence of this great Cosmic law when he places *two columns in mid-air, above the second arch, or vault.*

This Binary is also symbolized by the two great initiatic divinities: Apollo on the left side, and Athene on the right side.

If, in imagination, we divide the fresco into two equal parts, we shall be surprised to note how exactly the painter has harmoniously placed the philosophers, either in the active and solar current (Apollo) or in the opposed current (Athene).

Apollo is shown with his lyre. His graceful body is gently leaning on a column; he is singing, or reciting verses. He depicts inspiration, poetry, *initiation*. It is under his radiation that the neophyte is introduced to spiritual life, that the crowned priest reads his holy liturgy; that Plato, Socrates, Pythagoras, and Empedocles (to quote only the principal ones), the fathers of idealism, are placed and are working or discussing.

On the other hand, the passive side—that of the goddess, Athene—reminds us not of spirituality, but of matter. The goddess is neither naked nor partly unveiled; on the contrary, she is helmeted and armed with a spear and a shield. She symbolizes the *struggle for daily life*: common sense, material, useful, and the necessary cares of life. Under her influence are the travelers, the mathematicians, the astronomers, the scholars who deal in concrete applications—Pyrrho, who points to the earth, antithesis and opposite of heaven, and even the blind man who gropes about in the dark, vainly looking for light. It is also on her side that Diogenes is seated and denies all that is lofty, and Aristotle, who brings everything back to common sense and to strict reality.

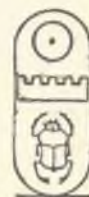
It is a psychological truth that man is often led to sentimentalism, to lyricism; is made unfit for material contingencies, unarmed for earthly difficulties, soon discouraged, too idealistic and kind; and that, on the contrary, his young wife has a surprising gift for the energetic management of her house-

hold, for rapidly realizing things, an ability to fight and work with courage and obstinacy, to have a spontaneous and intuitive distrust of adversaries, and also a true gift in all that refers to money matters.

Some persons might object: But why did Raphael, the painter, place himself on the negative side rather than on the solar side, whilst he represented his initiator on Apollo's, or the positive, side? We have but to study Raphael's life to understand why it is so. He has always been modest, shy, gentle, even weak at times; he never wanted to be too conspicuous, to occupy the foremost place and rank; he was an idealist, undoubtedly enlightened but attached to the mighty ones of the earth, who, for the good of mankind, trusted to him such lofty realizations; but he compensates for his humble situation—Sodoma, too, was a hired painter, and he placed him by his side—by wearing the white cloak of the Initiates.

On the other hand, it is a well-known fact that during his whole life many personalities were attracted to Raphael by his charming nature, and he had the rare gift of making friends easily; contrary to this was Michelangelo, who was somewhat aggressive, jealous, and arrogant. Raphael had a sprightly disposition, felt kindly toward everybody, and Rome was plunged into grief at his death. The Initiate must indeed be known by this aura of love that surrounds him, by this radiation of kindness and ready compassion. Raphael is the true type of sympathetic artist, with pure eyes, and surrounded by a kind of angelical vibration.

Are there any other factors in Raphael's life which may enable us to confirm our Pythagorean statement? Did he deal with other initiatic questions? To this, we shall also answer in the affirmative. Let us remember that he is the author of other distinctly initiatic works, namely the celebrated painting of *Apollo and Marsyas*, which is one of the most thinly veiled myths of Pythagoreanism which we find. In particular, on the walls of the Pythagorean Basilica of the Porta Maggiore, discovered in Rome in 1917, and which can be traced back to the first century, A.D., Apollo is the symbol of the Initi-



ate who condemns the profane Marsyas, who dared to challenge him, and who was defeated in this encounter. The work was inspired by the verses of the Pythagorean poet, Ovid, who relates the action in the Sixth Song of his *Metamorphoses*.

Raphael also painted the charming history of *Eros and Psyche*, which was immortalized by Plotinus in his Third *Ennead*, and by the Pythagorean Apuleius in his work, *The Golden Ass*.

When young Raphael died in the arms of his old Master, Fabius Calvo, on Good Friday, April 4, 1520, the nation was plunged into mourning. Pope Leo the Tenth, whose haughty and sharp disposition was well known, burst into tears; Cardinal Bembo com-

posed his epitaph; and a very strange phenomenon occurred in the Vatican: an earthquake shook the whole Palace and cracked its walls. "Nature," said Fred Berence, "thus associated itself to the people's grief in Rome."

But if the famous artist had to leave prematurely this world of sorrows to enjoy a higher life, on a more lofty plane where are assembled the souls of Wise Men, his immortal *School of Athens* is still extending to us its secret lesson, the grandeur of which has not been minimized by time.

He was indeed not only a great artist, a faithful friend, a kind and affable man, compassionate and generous; he has been for us more than that: an Initiate and a *Brother*!

## MISSION TO EUROPE

(Continued from Page 127)

the boyhood home of Francis Bacon and, in later years, a rendezvous where he met with eminent people of his own and other nations. The majority of the windows in the structure had sheets of metal fastened over them, the glass having been broken by bomb blasts. Little apertures were cut in the metal to allow entrance of light and air. One of the historical buildings had only its façade remaining. In the quadrangle was the marble base upon which had been erected the bronze statue of Sir Francis Bacon. A shell concussion had blown the statue from the pedestal. A corner of the pedestal was shattered and the statue had since been laid against the side of the chapel, partly surrounded by deep foliage. These things we photographed to incorporate into a historical film for the archives of the Order. By special permission, we were allowed in the gardens of Gray's Inn and permitted to photograph the *catalpa* tree, with its heart-shaped leaf. It had been planted centuries ago by Francis Bacon. Though propped by supports, it is still in an excellent state of preservation. Beneath its aged boughs, Sir Francis Bacon conferred with the dignitaries of his time.

\* \* \* \* \*

We turned to watch the disappearing coast line and chalk cliffs of England as we headed again across the

Channel in the direction of France. We hoped to return—perhaps to address a lodge of Rosicrucians in London—at a time when England would again be prospering and would have regained her place, not necessarily as a nation of might but as a contributor to the culture and advancement of humanity.

Here was a world within a world, an island of refuge. A few miles away was sprawling, chaotic Paris. The populace of the historic city was seething with political unrest. The people were embittered by the events of the postwar era—but, within the garden of the suburban home of Mlle. Guesdon, tranquillity reigned. Little gravel paths wound their way among a profusion of flowering shrubs and hardy vegetables planted in intriguing patterns. Fences, covered with a variety of vines, tended to confine one's vision to the restful environment. There was no inclination to go beyond the peace which they enshrined.

The experience was pleasant, not alone because it was relaxing, but because of the transition of thought which it made possible. Such sanctuaries of environment do more than provide relief from the aggravations of distraction and confusion. They also permit us to become conscious of the less dominant stimuli of our intuition and the sentiments of self which ordinarily are en-



gulfed by the temporal demands of our senses. The quiescence of a garden path, or of the cool shadows of a tree along some stream, is like the new vision that comes to one who looks through proper lenses. It makes what was once invisible appear, and that which was indistinct, to take form and meaning.

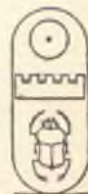
The impulses and ideas of reflection are ethereal. They have none of the aggressiveness and forceful demand upon our consciousness of the objectively aroused sensations. These inner impulses must bide their time until the gentle stir they make, may move our consciousness to receive them. One who continuously, by necessity or choice, gives his every conscious hour to the world becomes coarsened and hardened. The fiber of self becomes so toughened that not only does he no longer feel its gentler inclinations, but he also fails to recognize its influences upon others. The world of the senses is a world of supply—of gross quality and of vast quantity. Unless its elements, the empirical experiences, are made to conform to an ever-expanding ideal, the world loses its appeal. The senses become satiated with the same sounds, the same hues, and the same substances. There are, after all, only nine numerals; it is the fertility of the imagination and the reason which gives them infinite variety and usefulness through their combinations. Momentary periods of introspection induced by quiet surroundings allow the mind, likewise, to give direction to living and to determine to what use may be put all of the experiences which we have. We can then evaluate objective life in terms of those more sensitive and nobler inclinations of our being which are far more profound and expansive than the needs of the body. If the body is the vehicle and the soul is the rider, then, certainly, the latter must always have conscious direction, or otherwise, it becomes like *cargo*, bound to go in whichever way it is transported.

Mlle. Guesdon is a woman of versatile experience, from which she has developed balanced judgment. For years she held a prominent secretarial position with a large corporation in Cuba. She had been selected because

of her linguistic ability and administrative efficiency. She has always had an interest in cultural activities and this caused her to resort to casual reading of philosophic and mystical topics. When she was precipitated into the responsible commercial position, she came to see that many persons in gaining material advantages have lost much of their inner vision and part of themselves; their aesthetic tastes become atrophied, and their moral views contracted. To fight against this possibility of unbalance, she devoted more and more of her leisure time to the esoteric and to the exploration of the world within. This caused her to find sanctuary each day in contemplation within an environment which she created in accordance with the dictates of Self. She found that these periods of *passivity* fortified her with ideas and with such understanding as made her judgment in the business world more valuable because of her greater perspective.

The esoteric studies of Mlle. Guesdon eventually led her across the path of the representatives of the various mystery schools. She was initiated into the Martinist Order and finally became one of its Supreme Councilors. She was, likewise, led into the Rose+Croix of Europe, and also crossed the threshold of A.M.O.R.C. Her keen intellect and charming personality, and her penchant for work, won her a high place of esteem in the F.U.D.O.S.I. Through the years she assisted our late Imperator, Dr. Lewis, by translating documents which were being transmitted to him from the European orders affiliated with AMORC. Her sense of justice and militant defense of the *right* gained her the respect of all the dignitaries of the esoteric orders.

Returning from the business world not long before the beginning of World War II, she finally made her home in Villeneuve Saint-Georges. The latter is an attractive, soporific town with all the atmosphere of the France of yesterday. Her charming two-story home, with its red tile roof and iron railing around the second floor balcony, are reminiscent of the former appealing post-card views of French suburban homes. It typifies French residential architecture. A stone wall about the



front prevents intrusion upon the privacy so loved by the French people. As one peers through the grillwork of the gate, he gazes upon a formal flower garden.

Within this home and grounds, Mlle. Guesdon has created her sanctuary. It is here that she keeps herself from being lashed by the tides of events. Here she plans, meditates, and labors in the interests of humanity. Thus fortified, she then enters the world to participate in its affairs. She travels to Belgium to attend the F.U.D.O.S.I. conclaves; she makes frequent journeys to Paris, contacting printing houses and negotiating business matters for the AMORC in France. It is this environment, reflecting her intuition and her higher self, which provides her with mental and physical poise and likewise prevents her vision from becoming earth-bound.

Soror Lewis, Frater Endemann, and I were guests for the day. A considerable time was spent in her sanctum study in the rear of the second story of her home. Two huge glass doors opened upon a small balcony, so that one might find periodic inspiration in the vista of the growing things below. There we planned the *rehabilitation* of the Rosicrucian work in France. In Paris the exorbitant prices of materials, scarcity of paper, the unrest of labor, the tense political situation, would have discouraged any consideration of the future; there, the present was too overwhelmingly imminent. But, here in this environment, created by inspiration and for it, the obstacles of the day

were not so close as to blind our vision. We could, and did, see many things in the realm of probability. Time has shown that we were guided and planned well.

\* \* \* \* \*

It was but a few days ago that we had conferred with Mlle. Guesdon and had formulated our plans for the AMORC of France. Since then, we had visited and filmed certain historical sites in Paris which were landmarks in the development of mysticism and Rosicrucianism in France. These motion pictures and still photographs were to be exhibited to members and others in America and elsewhere. They were to be reminders of the venerables of the past who had dedicated their lives to *Life, Light, and Love*. Now we were winging our way homeward across the Atlantic. The drone of the plane's four engines seemed to pulsate throughout our whole beings—we felt as though we were one with them. A little over three decades ago, Dr. Lewis had received in France his memorable initiation into the Rose+Croix Order. He was empowered and entrusted to rehabilitate the Order in the Western world. His mission was to carry light from the East to the West. We were now completing a mission, too, whereby the Order in the West had reflected back the light it had gained from the East. It was not unlike the sun at the close of day again illuminating the East as if in token of its rising there.

THE END

### ATTENTION HIERARCHY MEMBERS

It is again time to ask the members of the Hierarchy to mark on their calendars, the dates of the next two special meditation periods in which the Imperators of America and Europe participate. The nature and purpose of this meditation is understood by the members of the Esoteric Hierarchy. They are scheduled for:

Thursday, July 17, 8 p. m. Pacific Standard Time

Thursday, October 16, 8 p. m. Pacific Standard Time

(Use the equivalent hour in your locality.)

In reporting to the Imperator, kindly include your key number and Degree.

*The  
Rosicrucian  
Digest  
May  
1947*





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

## THE MEASURE OF VALUE

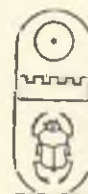


**T**HE measure of value normally becomes an almost unconscious response. It is only when conditions require a careful estimation of value that we become aware of its real existence. Value in modern civilization unfortunately has come to be associated with our monetary system, and we judge every material thing in terms of dollars and cents or by the monetary system with which we are familiar.

Such a conception makes us wonder what it is in money that gives value to it. From an economic standpoint, it is of course the inherent value of the substance used in the money itself, or the stability of the nation that guarantees it. However, in our personal

thinking, money takes on a different standard. It is valuable only because of the things into which it can be converted. If money purchased nothing—in other words, if it could not be exchanged for something else—its value to us would immediately cease.

The question, then, is further continued as to what gives value to the thing that we purchase with money. It is surely not the money itself that gives value but rather what we wish to do with the thing that is purchased. It is obvious that food and clothing are essential for our normal, healthy existence; so consequently, these items have value in that they help us preserve life in the manner in which we wish to maintain it. Outside of food and clothing, however, other things have value for various personal reasons. They



have value because they may serve to bring satisfaction or enjoyment to us.

This argument then leads to the belief that value is not completely an objective thing, but rather something of a subjective nature within us. A small rock of different colors may be of value to a child, be of no value to the average individual, and again assume value to the specialist who may see in it a precious material or other substance. In other words, value may be assigned according to the natural thinking or consciousness of the person who perceives the object. In a stone the child may see a toy, a plaything for enjoyment; the so-called average individual may see merely a pebble which might be annoying when stepped upon or otherwise found in the way, and the specialist may see utilitarian possibilities in the use of a part of the object. Each has the value within him and projects it to the object.

Everything with which we come in contact takes on value insofar as we create that value within our own selves. The modern accompaniments of civilization would have little value to the savage or primitive man who could not see how he might use them, or what need they might fill in his environment. So it is our environment that reflects our concept and standard of value, and we can usually judge an individual by that which he considers as valuable. If all that is of importance to us is in the field of material, then life constitutes one attempt after another to accumulate these material things. However, we find men seeking happiness, satisfaction, and understanding through religion, philosophy, and science, and of these the values are not defined in terms of material objects or of any possessions that may be attained.

It is well occasionally to analyze our individual concepts of values. We may believe in a God, in a philosophy of life, and in the endurance of spiritual or immaterial things over material ob-

jects. This may be an expression of belief on our part, but our daily behavior, the way we live, will indicate whether or not it is a true reflection of our characters and inner selves. Lip expression of these thoughts is not enough if we devote most of our time to the accumulation of wealth; but if we find within ourselves sufficient satisfaction in the acquisition of wisdom and spiritual values, our time will be more and more directed in that manner.

Many organizations are constantly questioning why their membership is in part nominal. Why is it that only a few in every group seem to do all the work, who seem to be the ones that are dependable, while the rest carry on only to the minimum extent necessary? Usually it is purely a matter of value, unless, of course, the person who does the work is an extreme egotist who merely wishes to push himself forward in the public view. If within the ideals and principles of the organization we find a worth-while purpose or a great value, we will automatically do our best to sustain such purpose and ideals. Through contemplation and meditation upon these ideals they become more and more a part of our being, and as such our personality begins to express more completely what we really are. We see reflected in our environment our real selves because of the values to which we give consideration.

Our associates see whether or not our ideals are merely words or a reflection of our true being, by the attention we give to the values we profess to hold as most fundamental. Material objectives change — spiritual values endure, and the test of character and stability of an individual may be found in his reaction when his material values are temporarily or permanently removed. If his greatest sense of value is in ideals and nonmaterial things, he will not be too greatly affected; if it is only in the material, his very life and sanity may be at stake.



The people of the world are responsible for the war and the destruction it has wrought. The people are also responsible for the Peace and the construction of a better world.—*Hubert J. Turner, Jr.*



# Adult Education

By

DR. H. SPENCER LEWIS, F.R.C.

▽ △ ▽

(From *Rosicrucian Digest*,  
October, 1936)



ONE of the last things, perhaps, that anyone should suggest to the average adult is that he needs some additional education. It is strange how the average adult will resent the insinuation or intimation that he can learn something more, and yet God help the individual who thinks that he has learned all he needs and has completed his education. Fortunately for America and the Western world generally, the progressive nations have attained their progressive situation through the widespread acknowledgment on the part of the average human being that he needs more education. The growth and development of the public library systems in the Western world constitute one outstanding proof of this self-realization and magnificent way in which advantage is taken of golden opportunities to attain or acquire that additional education.

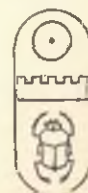
And of all the interesting ways that have developed in the Western world for enabling the adult man or woman to add to the storehouse of necessary knowledge, the most popular and really the most efficient method for the amount of time and money involved is that of the form of adult education offered by the high schools and state colleges.

I have had the opportunity of visiting one of the high schools in the locality of San Jose where adults were registering for the fall and winter free courses. . . . On the occasion of my visit I found many hundreds of men

and women of every walk of life and of every social standing and of every degree of education waiting to register and become a part of the great educational classes that were being formed. I can imagine little boys observing the line of registration saying to themselves, "Oh, look, Papa and Mama are going to school again." And that is really as it should be.

Unless an adult does go to school again, he is sure to find himself very early in the prime of life more ignorant and more unqualified to proceed with life than he ever suspected. You cannot acquire any kind of an education to any point or degree of scholarliness and stop at that point and say, "I have now acquired all that is necessary in the form of knowledge." Even if such a thing could be true on the day of ending the course of study, it would not be true twenty-four hours later because in those twenty-four hours more things could be discovered in science, literature, art, the professions, mechanics, and trades than one person could learn about and analyze and become familiar with in a whole year's course of study.

Knowledge, like matter itself, is constantly *becoming*. You cannot put your finger on any piece of matter whether the page of this magazine or the top of the table or chair where you are seated, or on a morsel of food, a beam of sunlight, a bucket of water, or a large piece of machinery and say: "This is it; this constitutes a certain kind of classification of matter." While you are saying the words the rates of vibration fluctuate and the piece of matter is starting to become something else. It may re-



vert or so improve or change its vibrations as to become something else in a moment. Matter is always on the way to being something different. It is constant change in the rate of vibrations of matter that gives motion and life and makes matter manifest itself.

The same is true of knowledge. It is the evolution of knowledge, the new application of it, a newer realization of it, and the modifying of it into new ideas and new thoughts that makes knowledge a useful thing and at the same time reveals to us our lack of knowledge.

Book knowledge acquired academically and never applied becomes not an asset but a liability. A curriculum completed in college or university even when it results in examinations that give a grade as high as 80 or 90 is merely a white elephant locked in the brain or set on top of the head, which we carry around with us as dead weight unless we apply that knowledge and use it constructively not only for ourselves but for the benefit of others.

It is when we come to apply what knowledge we have attained that we run face to face with problems which reveal to us that there is still some knowledge that is in the process of being revealed or unfolded and which we must add to our present knowledge if we would keep up to date or make what we previously had of value.

In the long line of persons registering in the adult classes there were those who had completed a professional course of study and had graduated as physicians, surgeons, dentists, engineers, electricians, and even good cooks and housewives. The extension of knowledge is not only automatic but systematic and if voluntary co-operation is not used in complying with the demands of the system, knowledge is attained haphazardly and becomes of little value. The professional man who may have passed a high examination in the specific courses of his selected study is sure sooner or later to realize that there are allied subjects so interlaced with his own profession that without a knowledge of these subjects his professional development is incomplete. On the other hand, there is a business

man who may have attained great acumen in the secret practices of his trade but who finds he is incompetent to meet and deal with average intelligent persons unless he is ready and prepared to discuss the important matters of the day and to keep abreast of the achievements of knowledge in all science departments and in the fields of literature, art, travel, music, and so forth.

I found in these registration lines those who were seeking to secure some fundamental knowledge of psychology and its application either professionally or in the affairs of life generally. And who can deal with the human problems of this day and understand the complex situations politically, economically, and otherwise, without coming face to face with matters that can be solved only by a knowledge of the fundamentals of psychology? And there were those who were determined to perfect themselves in some of the fine arts in order that as hobbies or spare-time indulgences they might not only occupy themselves pleasantly but profitably. Then there were those who like members of the ancient school of philomathics simply loved knowledge for the sake of reveling in its power and its magnificence of universal influence.

I found that a large portion of the men and women seeking this free education of a limited nature were anxious to take up brief courses of study in what would add to their cultural refinement and intellectual prowess. I heard one of the professors, an eminent authority, stating that there is nothing that will build up a person's joy in living and a person's power to attract and influence people like the study and practice of personal hygiene and the development of a refined and cultured personality.

It used to be said that next to godliness is cleanliness and we might paraphrase this by saying the third point of the triangle is that of culture—culture of the mind, body, thinking processes, of all actions and of all habits and tendencies.

This is precisely the work of the great school of Rosicrucianism. If there is any one thing that distinguishes one individual from another outside of neat personal appearance, it is the mani-



festation of intellectual assets. One can go too far in overdressing with clothes that will be impressive. One can wear just too much jewelry to make the proper impression of wealth and social position. But one can never go too far in exhibiting intelligence, for along with intelligence comes an understanding of its purpose, application, and the proper cultural refinement in its use.

Not only does knowledge beget power, as the ancients learned and have advised us, but it begets many of the blessings of life that are unsuspected. Not many months ago I stood in one of the night courts of California watching the unfortunates who were arrested and picked up on the streets and who were brought into the court for preliminary hearings before being assigned to cells in a prison to await trial. The night courts were developed for the purpose of avoiding the unfortunate condition of placing in a cell for a night or a night and a day those who were wrongly or unjustly suspected of some wrongdoing and who should have a proper trial before being released. In many instances those who are suspected and arrested are instantly freed and are saved the embarrassment—as well as the extremely depressive experience—of being confined to a cell to await trial at a later hour. And while I was watching those who were called upon and brought before the judge by the police officers, I noted that in every case where an intelligent person had some degree of culture or refinement, more consideration, more leniency, was given in the examination. I do not mean by this that the intelligent and cultured evildoer was shown leniency in regard to punishment for his crime, but he was given more opportunity to explain his unfortunate situation and was given more courteous treatment simply because in some subtle manner that perhaps the judges and the police themselves did not notice for the moment, the officers were influenced, by the culture, refinement, and education of the individual, automatically to show him or her more consideration.

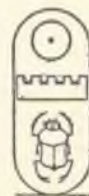
It is not true that the cultured person cannot do evil or that the highly educated and refined evildoer should be forgiven on the basis that "the King

can do no wrong," or that the cultured creatures of society should have special privileges. But it is true that the more intelligent and cultured an individual is, the more unlikely will he indulge in evil and the more likely will he be able to explain away a situation that is unfortunate or suspicious. It is simply that intelligence enables an individual who is in the complicated situation to understand his predicament and to meet it more than half way and to show how and why he is guiltless or innocent and merely involved through circumstances. Certainly a study of the cases in courts reveals that the man who is ignorant and deliberately inclined to shun culture, refinement, and education as being unnecessary things in life, involves himself in sad situations and unfortunate conditions by the bias, prejudice, and ignorant beliefs he holds. He enters a court of trial with a prejudice against the person who suspected him, with malice toward the officers who arrested him, with suspicion of the fairness and justice of the court who will hear him, and with radical criticism of the whole form of government. From the moment that he begins to explain the situation or answers questions, he entangles himself deeper and deeper in the net that has fallen upon him.

So many persons think that the use of strong adjectives, even profane ones, the bombastic ejaculations of a loud voice, the hammering of the fist, or the making of wild gestures enable them to emphasize or carry over to the mind of another the points of their arguments. The truth of the matter is that these things are tell-tale marks of ignorance, the lack of culture and refinement, and therefore the proper signs of weakness to yield to evil temptations. Again I would warn my readers not to think that I am implying that ignorance carries with it always an easy spirit to sin, or that the uneducated person is criminal at heart and weak in that stamina which makes for good character.

But the most powerful form of oratory is that which is refined in tone and quality, void of almost all gestures, and psychologically expressed so as to

(Continued on Page 153)





## Temple Echoes

By PLATONICUS, F.R.C.



FOR many decades New England has poured a strong and virile stream of *individualism* into American life. A modern Rosicrucian apostle of this Yankee faith is Frater Robert W. Wentworth, Grand Councilor of AMORC for New England.

Frater Wentworth was born on May 1, 1911, in Lynn, Massachusetts. His generation of Wentworths is the eleventh that has lived in America! All of them have been New Englanders, and well satisfied with their locale.

Young Bob grew up in Lynn, and received his general schooling there. At the age of 18 he became impatient to "go out on his own"; he started on a very small basis in the poultry business. Over the years his enterprise has grown, and today he owns and operates a well-established poultry farm in West Peabody. He has his own hatchery and is making careful plans for future expansion.

Frater Wentworth has an enormous urge to do things for himself. In 1932 a new home was needed, so he designed the house, and did ninety per cent of the work in digging the foundation and erecting the structure. He is planning additional buildings for his farm, and will build most of them with his own hands.

In 1938 he was married to Frances Mathews of Nova Scotia. The Wentworths have two small children—Rob-

ert Steven, age 8; and Deborah Ann, age 5.

Frater Bob's religious and mystical inclinations are strong in his childhood memories. He well recalls his Methodist Sunday School class sessions, and the seriousness with which he was always asking the why and wherefore of life's mysteries. He became somewhat a rebel when the answers to his questions were not satisfying; the realm of pure belief and implicit faith, he found inadequate for his searching mind. There seemed to be no one who could tell him what he instinctively wanted to know!

A strong idealistic and puritanical strain in his home environment led to conflict in his inner being, as he came to know the follies and weaknesses of human nature—still there was this searching for higher and more inclusive explanations.

Roaming through libraries led him to books on mesmerism, spiritualism, and psychic phenomena. With his brother he conducted many home experiments in telepathy. The boys had excellent results with the telepathic perception of colors and numbers. All of this was interesting, but not conclusive.

While browsing through the Salem public library, the young Mr. Wentworth found an AMORC bookmark in a philosophical volume. This led to a written inquiry, and his affiliating with the Order at the age of twenty-one. He also joined the Boston Lodge and learned much from its group work.

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Four times, Frater Wentworth has trekked from Boston to San Jose to attend annual conventions of the Order. This contact with the officers and other members from all over North America gave him a wide perspective of the Order's mission, and its possibilities in his community. In 1941 he was honored by the Grand Lodge with the appointment as Grand Councilor for New England, in which post he is serving very loyally and conscientiously.

Queried as to the deeper influence of Rosicrucianism in his life, Frater Wentworth modestly states that the Order has answered a great many of his sincere questions about the *spiritual life*. It has given him personal knowledge sufficient to eliminate *fear*. It has enhanced his sense of personal responsibility, and has taught him to *seek within* for the guidance and strength he needs in overcoming the obstacles of life. This seeking within and the inward experience have constituted a great awakening, a true education for him. The pragmatism of his environment, asking that each idea or proposal be tested by the manner in which it works and functions, made him suspicious of all authoritarianism, of every belief which did not rest upon *experience*.

The Rosicrucian philosophy and mystical technique integrated his strong individualism with the spiritual life. Mysticism has led him to the fount of Truth within. He no longer feels lost with himself. He has found within, through meditation, his personal contact with the Cosmic, which increases his happiness and feeling of independence and personal integrity.

Frater Wentworth believes that there is great need for these teachings everywhere. He views the secret mystical brotherhoods as fundamental instruments of progress, and will identify the force of his personality with the onward march of the Order of the Rosy Cross.

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Correction: In the March issue it was stated that Miss Farran "attended rural schools until the age of eight, when her mother's temporary blindness required her remaining at home

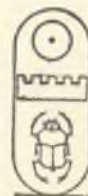
..."; this should have read "until the age of thirteen, ..." We are glad to make this correction.

\* \* \*

**THE METAPHYSICS OF ABUNDANCE:** Every metaphysical teacher or writer, and there are thousands of them in America, feels the need of offering to his students some correlation between higher laws and principles, and an abundance of material things. Frequently these explanations deteriorate into absurdities: the student is given an affirmation or secret formula to be repeated many times each day. As this simple formula is carried about in the top of the mind, so to speak, every mail is to bring its envelopes bearing checks and money orders, strangers will present him with handsome sums of money, and all kinds of goods and services will mysteriously flow to him! Many students are cruelly deceived by idle promises or suggestions of great wealth to be secretly gained from the proper application of esoteric principles.

In the first place, the naked desire for money and great wealth is an improper motivation for mystical and philosophical studies. Mysticism is not a scheme to make us rich, but to increase our happiness and inward peace, which cannot be bought for all the world's gold. Even in our own harried day, there is still no profit for a man in gaining a very considerable portion of the world at the cost of his own soul.

Abundance, mystically defined, consists in that amount or degree of this world's goods and services which you (and your dependents) need for the successful fulfillment of your personal mission in life. The life mission of some mystics and philosophers does include the possession of considerable wealth. Louis Claude de Saint-Martin, Rosicrucian mystic of the eighteenth century in France, moved in the highest social circles of his day, yet never wavered in his divine tasks. In this century there are numerous Rosicrucians and other mystical students who have achieved worldly success and material abundance without sacrificing their spiritual understanding and broader missions for the upliftment of mankind.



Among the many keys to an increasing abundance and personal success may be mentioned: (1) careful, meditative self-analysis; (2) Cosmic partnership and co-operation; (3) unremitting effort and application—plain hard work.

Even a casual consultation with many persons will show that an astonishing number of them are vocationally maladjusted. There are hundreds of thousands of square pegs in round holes, speaking in the employment sense. It is psychologically impossible for a person to give his best and to release the full creative power of soul-personality in a job that is repugnant, boring, and without personal challenge.

Every thoughtful person should analyze his own nature very carefully. Innate desires, abilities, tendencies, talents, preferences should be reflectively considered. One good suggestion is to draw up a written list of personal assets and liabilities. On the asset side, list the elements of family background, education, life experience (including experience in other jobs), strong points of character and personal integrity, obvious talents and innate abilities, and so forth. Then list your known liabilities in terms of the work of the world—the things you lack, handicaps which you bear in life, other limitations.

Then consider well the larger picture of yourself. Are you now engaged in an occupation that is logically and intelligently related to your personal assets, your creative possibilities? If you have all the qualities that make a successful salesman and are working as a bricklayer or motion-picture operator, something is wrong. Or if you have the innate craftsmanship and other abilities of a skilled carpenter, or the know-how of a good mechanic, but are struggling along in a sales position that is very unpleasant to you, again something is out of proper focus.

Take your personal balance sheet, if we may call it that, into meditation. Ask your *inner self* for guidance and instruction in gradually working toward your proper niche in the world's work. As soon as a more suitable occupation dawns upon your consciousness, begin to prepare for it. Take courses of instruction in your spare time. Read

widely in that particular field. Talk with persons who are successful in it; study their technique, their approach to their business, trade, or profession.

Let us assume that you are already engaged in a lifework that is well suited to your talents and personal inclinations, or that you have discovered your rightful place through meditative self-analysis. Begin then to enter into full partnership with the Cosmic. Rosicrucians define the Cosmic as the power, laws, and intelligence of God in manifestation.

Meditation is an absolutely fundamental mystical technique. In your daily meditations visualize your needs, plans, and objectives. Remember that the attributes of the Cosmic are: universal loving-kindness, mercy, justice, and equal regard for all beings. Do not attempt to seek Cosmic aid in any enterprise that is purely selfish, or morally detrimental to other human beings.

A man approached one of our advanced members not long ago and made him a very handsome offer. All that this mystic had to do was to pick one winner at the race track every day! The Cosmic is not interested in gambling, as such, and no esoteric student should seek to use his extended powers dishonestly or in activities which contravene the divine nature.

Remember that the Cosmic is bountiful. Nature, which is an expression of the Cosmic, is anxious to yield of her abundance to mankind. As an Eastern mystic said, the universe is a great dream, and he who becomes one with the Dreamer can help to fashion the dream. In profound meditation we attune ourselves with the Cosmic Dream, and add our own elements to it.

To alter the figure somewhat, we may think of the Cosmic as an extremely wise partner who can be consulted only on a mental, nonphysical telephone. In meditation we outline our plans in detail to our partner; we visualize them with great intensity, and transmit these vital plans to our partner for his consideration. Then, in an opportune moment of receptivity, our partner returns the call over this mystical telephone, and important additions are given to our plans, and possibly deletions and corrections. Our



Cosmic partner is working for success, abundance, and happiness; of that we may be very sure.

**BE POSITIVE!** Be worthy of this supreme partnership, and have faith in the plans and program that are evolved. Cosmic contact adds power and dynamic to our efforts. This is always noticeable in a truly abundant life. This approach to life has a lift, an élan that is striking and inspiring.

It should be obvious to most individuals that there is no metaphysical substitute for simple *hard work*. Study the life of any successful, creative person, and you will find a prodigious worker. Some students appear to believe that half the day can be spent in aimless activity and occasional meditative moods, and that still the money will roll in and the tide of abundance will not recede.

As a matter of fact, finding one's real mission in life and actively engaging in it with all the force and love of the soul-personality is a tremendously absorbing adventure. The famous line dividing work and play becomes very thin and sometimes hard to discern. Success is not built upon eight hours of work and then forgetting all about one's creative mission for the remaining sixteen hours of the day and night.

There is, indeed, a certain *mystical absorption of consciousness in one's* chosen field of expression. Even in moments of complete relaxation and amusement, ideas flash across the mind,

insights are revealed into stubborn problems, new approaches suggest themselves. Thus, the man or woman *becomes* his work; it is his life and his greatest source of happiness. It is the familiar story of putting your *heart* into your work; in an esoteric sense, "heart" means one's subjective mind and higher mental faculties. These extended powers of self, in conjunction with the Cosmic, inspire the consciousness with creative ideas, and lead the will on to success and true achievement.

Mysticism is definitely related to the abundant life because all causation is ultimately *spiritual* and *mental*. Rosicrucian metaphysics teaches us how to enter this immaterial realm of Cosmic causation, and how to establish positive, vital causes therein. When these causes are properly established, and we follow through with sincere, determined activity on this earthly sphere of being, a definite measure of success and abundance is assured. This material realm of effects depends upon the spiritual realm of divine causation. By becoming one in the right way with this higher realm (attuning with the Cosmic Dreamer) we earn the privilege of creating and manifesting abundantly in this lower realm (taking part in the realization of the Dream).

It is not great riches which we seek, but the abundant manifestation of those material blessings which will enable us to carry forward successfully our personal mission in this incarnation. More than this no man should ask, for nothing more is necessary.

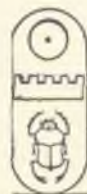
### BOOKS FOR CHILDREN

Instructive material for children is presented in a fascinating manner among the books offered by the Rosicrucian Supply Bureau. These books are particularly recommended by the Junior Order of Torchbearers and will appeal to children. Order a copy for your children or as gifts for relatives and friends.

The Secrets of Mother Nature, \$1.60

Child of the Sun, the story of Amenhotep IV, \$2.00

Beginnings of Earth and Sky, \$1.50





# Faith and Tithes

By WINIFRED MARY RAWLINGS, F.R.C.



WE ARE told in the Scriptures that "faith is the substance of things hoped for, the evidence of things not seen," and that "Wherefore I say unto you, what things you so desire, when you pray, believe that you receive them, and you shall have them."

In this life, ideals have to be worked for; heights aspired to; desires attained. We go headlong in seeking them, regardless of conditions to be met, the path to be trod, the rights of others, and our own worthiness to have the things we want.

We take the statement and hold it: "To those who dare to do, God will give the power to do." We see no further than that: "To those who dare!"

We build our mental picture and—dare. We crash into a stone wall; our pride is hurt, but we try again.

We want wealth. We proceed to mentally spend this wealth. We fail to set aside the tithe God asks as His share before we spend any of it. We forget that "all the tithe . . . is the Lord's: it is holy unto Him" (Leviticus 27:30).

God does not "hearken" unto us, and for that we blame Him. We built our picture and dared. God did not accept the challenge.

We resent God's nonappreciation of our efforts. Perhaps we have not dared enough. We begin to boast of what we are doing: putting God on the spot, as it were. The desired result does not come and we are still more resentful. God has again failed us—or has He?

We took the statement "to those who dare" too literally. We lost sight of its true meaning. Had we first communed with God, placing Him in charge of our desires and yearnings, then, had we *dared to follow His lead, God would have given us the power to follow His lead.* Our desires would have been granted.

## Two Ways of Attaining

There are two ways of bringing about our desires. The first is the easy way of the mystic—through love of God and trust in His goodness—the effective use of prayer and praise. Prosperous David was always singing: "Praise ye the Lord; for He is good." We seldom even *thank* Him, and fail in the faithful giving of our tithe as His share of all we receive. For . . . "will a man rob God? Yet ye have robbed me . . . in tithes and offerings" (Malachi 3:8). And in asking God's help, David did not *tell* God what to do. He prayed: "O Lord, I beseech Thee, send now prosperity" (Psalm 118:25).

The second is the harder and more dangerous way; it is that of the occultist: the mental way.

We desire something, no matter what it is, so long as it is right and proper. It may be spiritual, but usually it is material.

The first essential is to know exactly what we want. Is it to our advantage? what is its real value, and our right to it? A very short time spent in meditation will let us know whether God agrees to our desires, and whether He intends to "hearken."

If we get a sinking feeling in the region of the solar plexus, we can know that we will get no help and we might as well drop our particular desire, at least for the present. If a feeling of calm certainty comes over us, the thing is as good as ours already, and we can begin to erect our picture.

Out of the rarefied atoms of the etheric plane, we design our picture. We build it from the foundation up. We visualize it vividly. We hold it steady.

This is the most important step: holding it steady. Make an ethereal blueprint of the desire, as it were. Then we can do with this blueprint what we wish. We can let it slip back into the ethers as an unfinished project, or we



can draw it into material form by never confusing it with other mental pictures, or desires; by viewing it with calm faith. When we have our blueprint as we want it, and it stands out clearly in visualization, then it is time to give praise and thanks to God for its fulfillment, and dismiss it until next practice period.

### ***Faith, a Necessity***

If we have faith, all things, which are right and good, will come to us. If, however, we seek to force them after God has denied us, then we are in grave danger, for the forces of evil are ever waiting, and ready to grant these desires, for a price. And the price is heavy.

The human mind has at its command, under its direction, many of the forces of the universe, both good and evil—known and unknown; for did not God create us in His own image, after His own likeness, to take the place of the fallen angels? and did He not raise us even above the angels in rank?

If we let God work things out for us, doing what comes our way, trusting His power, and faithfully returning our tithe—"Bring ye all the tithes into the storehouse . . ." (Malachi 3:10)—then out of the ruins of our own vain efforts will slowly emerge a finer, surer power, and all things whatsoever we desire, shall be ours.

But whether mystic, or occultist, we must not lose sight of the fact that thoughts are things, and that they take definite forms. If we learn to control every thought entering our fickle minds and to reject the harmful ones—such as doubt, envy, fear, ingratitude, and those on poverty—allowing only the beneficial ones to stay, if we learn to give praise to God for every gift, both large and small, and lovingly, thankfully, to return His portion, then only *good* will come to us and prosperity will be abundantly ours.

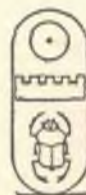
When we know how to place our thoughts under control and to guide them into proper channels, we have learned to choose our destinies and have taken a very definite step on the road to Mastership in the White Order.

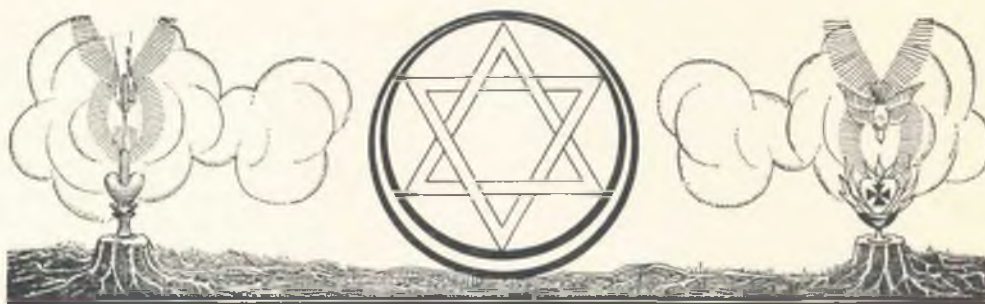
## **ADULT EDUCATION**

(Continued from Page 147)

allow the ones who are listening to put into the argument their own degrees of emphasis and their own interpretations. One of the most profoundly impressive psychological actresses whom I have known, outside of Sarah Bernhardt, was one who was able to recite "Little Boy Blue" and move the entire audience to the deepest emotions, even tears, without arising from her chair or making a single gesture with her hands or raising her voice unduly throughout the entire recitation. We must remember that he who knows retains to himself the glory, the assurance, the confidence, and the power of his knowledge. When one knows, *and knows that he knows*, one can remain quite passive and coolly collected throughout the most trying situation. It is like one who holds the trump card in his hand and passively waits for the end of the game when he may quietly and without ostentation lay his trump on the table and clear the deck.

Those who are acquainted with even the fundamentals and the profound principles of life and the great mysteries and great laws that can be used in emergencies have no need for the outer show of physical power, nor for a dominating voice that might tend to frighten animals but can do nothing but raise question and doubt in the minds of other beings. Such a person is familiar with the means whereby he can immediately and most efficiently protect himself and have his best interests preserved intact. The true Rosicrucian is not one who is widely educated with a smattering of many subjects, nor one who is so intensely educated that he becomes a walking encyclopedia of all the important facts of the universe; but he is one who is well cultured in fundamentals and has used these to evolve and perfect the cultural evolution, the refined presentation, and the masterful control of himself and his personal affairs.





## A Mind to Discipline

By FRANCES VEJTASA, F.R.C.



Do you crave a plane trip for which you do not have the time or the money? or merely a ride and you do not have a car? Do you crave companionship, or any variety of things not possible of immediate fulfillment? or . . . for something nameless? This feeling then is an opportunity to test your power to conquer self.

Hundreds who will read this article will recognize the problem of "a mind to discipline," as their problem. It is one thing to grapple with a visible, tangible force, such as the subduing of an "unbroken" horse, the lassoing of a steer, or even the cravings of a physical body; it is another thing to feel the force of a mental energy, undulating and pressing against invisible restraint in one's personality, and not be able to articulate the suffering which it brings—not to know how or where to tap an outlet for the personality's relief.

Two phases of man's mind await mastership: the type of mind operating aimlessly, loosely, like the sands on the beach, lifted and whirled about by purposeless winds; and the type of mind energized but unreleased, hampered and unmoved, save for the uneasiness and weight of it that bears upon the personality. Either mental phase is detrimental to the personality's evolution: one represents thoughtlessly scattered energies; the other, energies not utilized, except as they are used for the torment of self by self, the torment in one's own consciousness.

Do you recognize yourself as having either type of mind? If you have need of this recognition and have succeeded to the point of analysis, you are fortunate, for you have arrived at the base of self-analysis, and this will enable you to do something about your problem. As to which type of mind yours may be, is your own individual question. As to what you shall do about it, is also your individual work depending on your personal power to achieve.

### *Finding the Point of Anchor*

However, there is one formula that may prove to be a solution to either problem and that is to find a point of anchor for your mental self. If expressing the mind through the body, by means of physical activities, is no longer adequate for your type of mind, be happy that you have arrived at this higher point of human evolution, for now through the use of will power you are ready to assist your mental energies into some constructive channel of mental living. Whether your mind is the one that roams about aimlessly or whether it is the one with a completely blocked outlet, the first disciplinary step is to anchor or "hitch up" the mind power to an idea or thing—to something that is big enough to cause a self-forgetting, an all-absorption of interest, and yet something that is capable of subordination or of human control. This problem is your own; you must be the candidate, seeking your own mastership. Another human being cannot do this for you, for no one can give you self-forgetting. Therefore to



look to another human being for personal happiness will not bring a permanent solution to your personality's necessity for growth.

In order to anchor the loosely activated mind or spur on into action the unused mind, a turning upon one's self for a survey of the unhappy situation may be necessary.

Hundreds are asking the questions, What is it that I want? What or who is it that needs or wants me? Where is my place in this world? Why am I as I am? What is it I must do to find contentment?

### ***Try This!***

Try not to find a solution by seeking among friends or people. Try this: Take your mind by yourself, alone somewhere; perhaps you may take a long, solitary walk, or you may go out to sit under some tree, or even in a meadow, or beside a lake. Another human being may absorb, or scatter your energies, but a tree will let you remain whole; a tree, or a bed of growing grass, will allow you to expand and reach out. It will not dissipate your thinking by arguments or even useless talk—a tree will not ridicule you or laugh at you.

In the disciplining of the mind, the decision and choice is important. First, you pin your mind to something. Perhaps it may be to a hobby; whatever it may be, it must have an all-absorbing interest. Now then, what shall it be? This something to pin the mind to? Have you asked the question or are you still sitting, staring into space with your mind blank? Here is a lift—a stimulant!

Start searching in your immediate surroundings. Is it possible to expand in your daily work and living? make your activities all-inclusive? If your work is in your home, plan changes or renovations; if your work is a profession, do research on some perplexing or troublesome problem; if it is a trade, try to be inventive, seek for originality within yourself. Every human being possesses originality. You may spend hours or years finding it but find it you should.

To stimulate your imagination, your thinking, toward the choice upon which to pin your mind, seek in libraries,

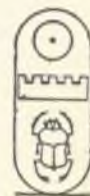
laboratories, and in magazines on news-stands.

If it is not possible to make your daily work all-inclusive as to your personality requirements (and most work is not) try a sideline—a hobby—to balance out the deficiency. If your mind is completely blank as to what you need or want, try browsing in a library as if on a treasure hunt. Take your mind on a parade through the pages of various magazines: read titles, look at pictures, glance over the advertising. Many varieties of human endeavor will seek to captivate you: horticulture, poultry, architecture, the housekeeping arts, photography, music, poetry, psychology, atoms, electronics, parapsychology. In this way you may pin yourself down to some other person's idea or anchor—not to him but to his kind of anchor; there is a difference.

After you have found a concrete thing, or even just an idea, of sufficient interest to hold your thought—to serve as an anchor—and have found a suitable place for meditation, and have your tools—pen or pencil, paper, or a notebook—the next step is to energize the mind and lead it through a channel of activity. Perhaps your imagination is already luring you on with creative images, but if not, ask yourself: Have I not transmuted ideas into concrete objects before? To bolster your self-confidence, jot down a few accomplishments, as an outline, in your notebook.

Perhaps as a child you made a kite. You measured the dimensions, cut the material, and saw the kite fly. Perhaps as a woman you made a dress, you verified the measurements, cut the material, wore the dress, danced in it. Perhaps as a man you plowed a field, seeded the rye, saw it grow, reaped and sold the grain. You exchanged the proceeds into money and used the money for some long-desired improvement or object. How many ideas have you started on the flight of a dream toward concrete execution? How many such achievements have you had? Analyze and organize them again in your mind. Does not the recollection of past success give your spirit an importance, a power to do, a feeling of mastery?

Are you now ready to plan again? Make a start and carry it through. After your rough sketch, or outline,



has been made, if a certain weariness comes over you, you may consider your work finished for the time being. Your motivating energy has been released; it has created a map, a chart, or outline—a picture or a poem—or whatever it is that you directed and willed it to do. Now you should experience contentment and peace. Do not push a fatigued, or tired, brain by force of will power. Once your idea or plan is well anchored, you will not have trouble continuing it, or finishing it, later—even a day or two days later. A mind has been disciplined but there must be a return of will power to put it to future work; the energies of the life force flow on, seeking awareness and utilization. To ease the process, frequently repeated discipline is necessary; the mind must be controlled and guided again and again into activity.

The process of meditation and mental creativeness may be so strong that consciousness of the physical body may be

forgotten—even the consciousness of pain, be it toeache, toothache, or backache. Ask those who have successfully tried it. Daydreaming, without material execution, is not enough. There must be some material aspect for the solution of the problem: a map, a chart, a poem, a musical composition, a house, or, as in the case of this instance, an article.

This article has been written by the formula of finding and anchoring an idea in order to work off creative energy. To begin with, there was no theme in mind; there were only the symptoms of a mind to discipline, a mental desire for something without a name, as explained above. The writer, however, did have self-confidence gained through past achievements, and the power to recognize, analyze, and utilize a mental urge, the germ for creative accomplishment seeking an outlet, and this article, then, became the outlet.



### *For the Prospective Mother*

**D**URING the Golden Age of Pericles in Ancient Greece, there were conceived many ideas which were to shape the course of human society. It was during this period of enlightenment that the doctrine of *prenatal influence* was introduced. The prospective mother in ancient Greece was obliged to be exposed only to a pleasant environment and cultural influences. Each day, for a certain length of time, she must listen to music, read passages from the great poets, or indulge in something which appealed to her aesthetic sense. It was affirmed that such indulgence had a definite influence upon the unborn child and tended to fashion its personality. If a prospective mother is continually distraught, depressed, agitated or harassed by negative thoughts, certainly such are not conducive to a beneficial psychological influence upon herself or her unborn child. Years of study have confirmed many of the original conceptions of prenatal influences and further experiments have added information. These principles have been introduced to many hundreds of prospective mothers throughout the world by the Child Culture Institute. They have written letters attesting to the excellent results derived from the use of these principles expounded by the Child Culture Institute. If you are to be a parent, write to the address shown below and ask for the *free booklet* telling you about prenatal influence and child guidance. You cannot afford to neglect investigation of that which concerns you and your child.

**CHILD CULTURE INSTITUTE**

Rosicrucian Park, San Jose, California

*The  
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Digest  
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### THE SCHOOL OF ATHENS

Above is the famous fresco in the Vatican, by Raphael, celebrated artist and mystical Initiate. For explanation of the inspiring esoteric symbology of this painting, see article on page 128.



# IS THERE Life On Other Planets?

## The Majesty Of the Heavens

**H**AVE YOU EVER, alone, in the stillness of night, gazed at the heavens overhead? Have you wondered if there are *intelligent*, breathing beings moving about on the numerous planets—out there in that vast thrilling universe? Are you curious about meteors, comets, asteroids, and solar systems *other* than our own? In comparison with the vast canopy overhead, our earth is but a grain of sand in an infinite sea. Does the mysterious vault above contain the answers to the reason of the universe and the purpose of human existence?

## Thought-Provoking Facts

Astronomy—the oldest science on earth—is one of the special subjects taught by the Readers' Research Academy. Two discourses are sent you each month for only 75¢. You may subscribe for as many months as you wish. There are 23 discourses. Real enjoyment and pleasure—plus firsthand knowledge of an intriguing subject—in the comfort and privacy of your home! Please be sure to mention *Series No. 12, Astronomy*, when ordering.

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Rosicrucian Park, San Jose, California, U.S.A.  
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction  
Ralph M. Lewis, F.R.C.—Imperator

## DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

#### ARIZONA

**Tucson:**  
Tucson Chapter, 135 S. 6th Ave. Mrs. Lilian Tomlin, Master; Mrs. Lucille Newton, Sec., 1028 N. 3rd Ave. Sessions 1st and 3rd Fri., 8 p.m.

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**Los Angeles:**  
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Douglas Stockall, Master; Rose Buonocore, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

**Oakland:**  
Oakland Lodge, 610—16th St. Tel. Hlgate 5996. C. V. Jackson, Master; Mrs. Mary M. Cole, Sec. Sessions 1st and 3rd Sun., 3 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

**Sacramento:**  
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th & K Sts. Joseph N. Kovell, Master, Tel. 5-3278; Gladys M. Cosby, Sec., Tel. 5-1334. Sessions 2nd and 4th Wed., 8:00 p.m.

**San Diego:**  
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Nell D. Johnson, Sec. Sessions 1st Wed. and 2nd and 4th Thurs., 8 p.m.

**San Francisco:**  
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Irvin H. Cohn, Master, Tel. OV-6991; Vincent Matkovich, Jr., Sec., Tel. HE-6583. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

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#### FLORIDA

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#### INDIANA

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#### Indianapolis:

Indianapolis Chapter, 603 Merchants Bank Bldg. Glenn E. Long, Master; Ruth W. Coster, Sec., 816 N. Meridian St. Sessions 2nd and 4th Sun., 8 p.m.

#### LOUISIANA

**New Orleans:**  
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**Boston:**  
Johannes Kelpius Lodge, 739 Boylston St., Earl R. Hamilton, Master; Mrs. Ceciline L. Barrow, Sec., 107 Townsend St., Roxbury 19. Sessions every Sun. and Wed., 7:30 p.m.

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Thebes Lodge, 616 W. Hancock Ave. Miss Rosalie Kitson, Master, 92 E. Willis; Mathew G. Tyler, Sec., Tel. OREGON 1854. Sessions every Tues., 8:15 p.m.

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Essene Chapter, Andrews Hotel. Mrs. Alfred Hefferton, Master; Mrs. Jessie Matson, Sec., 1810 44th Ave., N. Sessions 2nd and 4th Sun., 3 p.m.

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Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. Mrs. Italine Merrick, Master, Tel. RO-6151; Edith Steingruber, Sec., 8514 Lowell St., Tel. Evergreen 7326. Sessions every Tues., 8 p.m.

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H. Spencer Lewis Chapter, 29 James St. Morris J. Weeks, Master; Rebecca C. Barrett, Sec., 206 N. 19th St., E. Orange. Sessions every Mon., 8:30 p.m.

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Buffalo Chapter, 225 Delaware Ave., Room 9. Mrs. Eleanor K. Redner, Master; Mrs. Helen C. Palczewski, Sec., 80 Charles St. Sessions every Wed., 7:30 p.m.

**New York City:**  
New York City Lodge, 250 W. 57th St. Ruth Farran, Master; Ethel Goldenberg, Sec., 811 Elm Ave., Ridgefield, N. J. Sessions every Wed., 8:15 p.m. Library open week days and Sun. 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. J. B. Campbell, Master; Frederick Ford, Sec., 1382 Crotona Ave., Bronx. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

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Akron Chapter, Mayflower Hotel. Clayton Franks, Master, Tel. MI-3971; Mrs. Genevieve Hanlin, Sec., Tel. WA-5447 (evenings). Sessions every other Sun., 7:30 p.m.

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Cleveland Chapter, 2040 E. 100th St. Walter W. Hirsch, Master, 10602 Harvard Ave.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

**Dayton:**  
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**Oklahoma City:**  
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**Portland:**  
Portland Rose Chapter, Odd Fellows Hall, 635 N. Killingsworth Court. Herman T. Herrington, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wed., 8 p.m.

## PENNSYLVANIA

**Philadelphia:**  
Benjamin Franklin Lodge, 219 S. Broad St. Howard F. Le Fevre, Master; Edna M. Mathisen, Sec., 2108 South Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open every Tues. and Fri., 2 to 4 p.m.

**Pittsburgh:**  
The First Pennsylvania Lodge, 615 W. Diamond St. Dr. J. D. Green, Master; Marguerite Marquette, Sec. Meetings Wed. and Sun., 8 p.m.

## TEXAS

**Fort Worth:**  
Fort Worth Chapter, 512 W. 4th St. Mrs. Louise Johnston, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 8 p.m.

**Houston:**  
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Stephen Valcik, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Sun., 7:30 p.m.

## UTAH

**Salt Lake City:**  
Salt Lake City Chapter, 420 Ness Bldg. Stanley F. Leonard, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

## WASHINGTON

**Seattle:**  
Michael Maier Lodge, 1322 E. Pine St. Marjorie B. Umbenhour, Master, Tel. PR-6943; Gordon Hackbarth, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1 to 4 p.m.

## WISCONSIN

**Milwaukee:**  
Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Amanda Metzdorf, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

## Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

## AUSTRALIA

**Sydney, N. S. W.:**  
Sydney Chapter, 1. O. O. F. Bldg., 100 Clarence St., 12a, Challis House, Martin's Place. Althea Glasby, Master, Tel. FW-4584; Olive Snowden, Sec. Open Tues. to Fri., 1 to 3 p.m.

**Melbourne, Victoria:**  
Melbourne Chapter, 25 Russell St. Fred White-way, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

## CANADA

**Montreal, P. Q.:**  
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

**Toronto, Ontario:**  
Toronto Chapter, 39 Davenport Rd. R. Wilson Fox, Master; Joseph Benson, Sec., 788 Windermere Ave., Toronto 9. Sessions 1st and 3rd Thurs., 7:45 p.m.

**Vancouver, British Columbia:**  
Canadian Grand Lodge, 878 Hornby St. H. W. Richardson, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

**Victoria, British Columbia:**  
Victoria Lodge, 725 Courtney St. Cecil Jones, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

**Windsor, Ontario:**  
Windsor Chapter, 808 Marion Avenue. S. L. G. Potter, Master, Tel. 4-9497; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

**Winnipeg, Manitoba:**  
Charles Dana Dean Chapter, 122a Phoenix Block. Mrs. Dorothy M. Wang, Master; Ronald S. Scarth, Sec., 155 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p.m.

## DENMARK AND NORWAY

**Copenhagen:**  
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master; Carl Andersen, S.R.C., Gr. Sec., Manegade 13, Strand.

## DUTCH EAST INDIES

C. B. Sibenius Trip, Grand Master.

\* (Initiations are performed.)

## EGYPT

**Cairo:**  
Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salimon Pacha.

## ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F.R.C., Gr. Master, 34 Boyswater Ave., Westbury Park, Bristol 6.

## FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

## HOLLAND

**Amsterdam:**  
De Rozekruisers Orde, Groot-Lodge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

## MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Emilio Martinez Guemes, Master; Juan Aguilar y Romero, Sec., Av. Victoria No. 109, Col. Industrial, Mexico, D. F., Mexico.

## NEW ZEALAND

**Auckland:**  
Auckland Chapter, Victoria Arcade, Room 317. C. A. Macferson, Master; C. A. Troup, Sec., 31 Chatham Ave., Mt. Albert. Sessions every Mon., 8:00 p.m.

## POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

## SOUTH AMERICA

**Buenos Aires, Argentina:**  
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Monteagudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed. 9 p.m.

## SOUTH AFRICA

**Pretoria, Transvaal:**  
Pretoria Chapter, J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

## SWEDEN

Grand Lodge, "Rosenkorset," Anton Svanlund, F.R.C., Gr. Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec.

## SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Gulsan, Lausanne; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges, Lausanne.

## Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosierucian Park, San Jose, California, U.S.A.

## JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC. For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosierucian Park, San Jose, California.



# The Mystery of Numbers

0  
2  
4  
6  
8

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result, again, is an even number. Axiom: even numbers always add or multiply to even numbers.

1  
3  
5  
7  
9

Add any two odd numbers; the sum is always an even number. However, in multiplication, odd numbers multiply with one another to produce only odd-numbered totals; likewise, adding any odd number to an even one will produce odd-numbered sums.

## WHAT DO THEY MEAN?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping thereby to be able to understand and control the affairs of his life. Why have most of these systems failed? Is there a true method—a practical one—for wresting from numbers their hidden values? By what essence do numbers relate to each other, and to other laws in nature? In man, for example, we know that nature insists on numbers in certain obvious manifestations: one nose, two ears, two hands, two feet, five senses, ten fingers, ten toes, seven important glands, etc. Why? Why not one hand or three eyes or eight fingers or twelve toes?

The great philosopher, Pythagoras expounded (569 B.C.) many esoteric ideas about the function and value of numbers and their relation to Cosmic Law. Even the very words *mathematics* and *philosophy* are said to have been originated by him. Also, there are the Kabbala and the ancient Hebraic teachings about numbers and the Power of the Deity. Why did the Hebraic alphabet consist of only 22 letters? What is the mystical use and meaning of each of them?

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